



Henry A. Chambers.

Chattanooga

Tennessee.

Compliments of John R. Fizzell

Received by express with "The
Voice Code of Tennessee"
Saturday, April 4, 1876.

1919. Edward Kelley Bachman, born March 23, 1871, March 23, 1871.
 1910. Charles H. Reym " February 8, 1856.
 1911. John R. Pison, - " November 12, 1858,
 1912. J. Lynn Bachman, - - " June 23, 1841.
 1913. Charles Cornstock, - - " " 2, 1856,
 1914 Thomas J. Donner, - - " July 10, 1848.
 1915 Feda Ashabel Hisey, - - " Jan'y. 2, 1867.
 1916. Charles Barham, - - -

Fremason, Tennessee, Grand Lodge

THE
MASONIC TEXT-BOOK
OF TENNESSEE:

CONTAINING
MONITORIAL INSTRUCTIONS

IN THE DEGREES OF
Entered Apprentice, Fellow-Craft, Master Mason and Past Master

TOGETHER WITH THE
CEREMONIES OF CONSECRATION AND DEDICATION OF NEW
LODGES, INSTALLATION OF GRAND AND SUBORDINATE
OFFICERS, LAYING FOUNDATION STONES, DEDICATION
OF MASONIC HALLS, GRAND VISITATIONS, BURIAL
SERVICES, REGULATIONS FOR PROCESSIONS,
MASONIC CALENDAR, ETC., ETC.

ALSO,
A BRIEF DIGEST OF THE LEADING
Principles of Masonic Jurisprudence,
FORMS OF MASONIC DOCUMENTS, MASONIC TRIALS, ETC.

COMPILED AND ARRANGED
UNDER THE SUPERVISION OF A SPECIAL COMMITTEE.

APPOINTED BY THE
✓ M. W. GRAND LODGE OF TENNESSEE.

FOURTH EDITION.

NASHVILLE:
PRINTED BY ORDER OF THE GRAND LODGE.
1883.

HS 455

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1883

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In the Clerk's Office of the District Court of the United States for the Middle
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OF THAT DISTINGUISHED BROTHER AND RIPE SCHOLAR,

WILKINS TANNEHILL,

PAST GRAND MASTER OF THE GRAND LODGE OF TENNESSEE,

WHOSE

PURITY OF LIFE WAS A DAILY EXEMPLIFICATION OF THE SUBLIME
PRINCIPLES OF THE MASONIC INSTITUTION:

WHOSE

LABORS OF LOVE, AND OPEN-HANDED CHARITY, ENSHRINED HIM
IN THE HEARTS OF HIS BRETHREN:

WHOSE

DEATH WAS LAMENTED AS THE LOSS OF A FATHER,
FRIEND AND BROTHER:

WHOSE

MEMORY IS REVERED BY ALL FAITHFUL LOVERS OF THE CRAFT:

THE TRUE FRIEND,

THE SINCERE CHRISTIAN,

THE DEVOTED MASON,

This Volume is Dedicated

BY THE

M. W. GRAND LODGE OF TENNESSEE.

PREFACE.

THE Grand Lodge of Tennessee, at its Annual Communication, in October, 1865, adopted the following resolution:

“Resolved, That a Committee of five be appointed to superintend the publication of a revised edition of “TANNEHILL’S Manual,” or of a Manual founded thereon, into which they will incorporate the leading principles of Masonic Law:”

And appointed as said Committee, CHARLES A. FULLER, P. G. M., JOHN FRIZZELL, P. G. M., THOMAS McCULLOCH, P. G. M., T. A. THOMAS, P. D. G. M., and JAMES MCCALLUM, P. G. M.

In accordance with the above, the Committee present the following compilation as the result of their labors, which, it is hoped, will meet the wants of the Fraternity in this Jurisdiction, for whom it is especially designed. It has been prepared with as much care as it was possible to bestow upon it, and while it is not presumed to be perfect, or fully up to the desired standard, it is believed that it furnishes the Craft a reliable and safe Text-Book, which, if carefully studied, will render important aid in the performance of the various rites and ceremonies of the Order.

Nearly all the Manuals and Text-Books from the time of PRESTON, have been consulted, and the effort has been made to present a work which the Masonic student may consult with profit, and the workman use with advantage.

The Committee have found it most in accordance with their own views, to extract more largely from "TANNEHILL'S Manual" than any other work, and in this they have, as they believe, conformed to the wishes of the brethren of the State.*

Much aid has been derived, and extracts liberally made, from such eminent Masonic authors as WEBB, CROSS, DOVE, C. W. MOORE, ROCKWELL, MACKEY, MACOY, SICKELS, and others.

* The undersigned members of the Committee, desire to state, that immediately upon their appointment a meeting was held for organizing and making the necessary arrangements for carrying into effect the wishes of the Grand Lodge. At that meeting, Bro. JOHN FRIZZELL, P. G. M., was requested to undertake the labor of revision, and preparing the contemplated work for the press. The solicitations of the majority of the Committee were assented to, and on completion of his labors, they assembled and spent several days in a careful examination of manuscripts, etc. It is also proper to state, that the toil of re-writing the book; the time necessarily required in consulting a large number of printed works upon the same subject, to make it as complete as possible; and arranging for the press, has been performed in hours stolen, as it were, from the daily routine of a laborious profession, and under circumstances of peculiar inconvenience. Notwithstanding the difficulties encountered—the limited period allowed for preparation and execution, and the pressure of other engagements—the majority of the Committee deem it an act of justice to say, that they not only approve of the work herewith presented, but desire to give whatever credit it may be entitled to at the hands of our brethren to Bro. FRIZZELL, to whom it justly belongs.

CHARLES A. FULLER,	THOMAS McCULLOCH,
JAMES MCCALLUM,	T. A. THOMAS.

MASONIC TEXT-BOOK.



INTRODUCTION.

“FREEMASONRY,” says a learned and eminent brother, “is a Moral Order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime Truths, in the midst of the most innocent and social pleasures, founded on Liberality, Brotherly Love, and Charity.

“It is a beautiful system of morality, veiled in allegory, and illustrated by symbols. Truth is its center—the point whence its radii diverge—pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which he has ordained for their government.”

A proper administration of the various ceremonies connected with its ritual is of the first importance, and worthy of our serious consideration. The rites and ceremonies of Freemasonry form the distinctive peculiarity of the Institution. In their nature, they are simple; in their end, instructive. It requires, however, close application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt in the formation of an exclusive system, which was to pass through the world

unconnected with the religion and politics of all times, and of every people among whom it should flourish and increase. In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the Craft to admit *no change*. A few words here or there may not in themselves appear of much consequence, yet, by frequent allowance, we become habituated to them, and thus open the door to evils of more serious magnitude. There is, there can be, no safety but in a rigid adherence to the ancient ceremonies of the Order.

PART I.



SYMBOLIC MASONRY.

OPENING AND CLOSING THE LODGE.

IN all regular assemblies of men which are convened for wise and useful purposes, the commencement and conclusion of business is accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are little more than visionary delusions ; but their effects are sometimes important. When they impress awe and reverence on the mind, and attract the attention to solemn rites by external forms, they are interesting objects. These purposes are effected when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well is the most likely means to end well: and it is justly remarked that when order and method are neglected at the beginning they will be seldom found to take place at the end.

The ceremony of opening and closing the Lodge with solemnity and decorum is, therefore, universally adopted among Masons; and though the mode in some meetings may vary, and in every degree must vary, still an uniformity in the general practice prevails in the Lodge; and the variation, if any, is solely occasioned by a want of method, which a little application will easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of all Masons, especially of those who have the honor to rule in our assemblies. To per-

sons who are thus dignified every eye is directed for regularity of conduct and behavior ; and by their example other brethren, less informed, may naturally expect to derive instruction.

During the opening and closing ceremonies of a Lodge, one of the following, or some other suitable prayer, should invariably be offered :

PRAYERS AT OPENING.

MOST MERCIFUL GOD ! Supreme Architect of Heaven and Earth ! We beseech thee to guide and protect these brethren here assembled, and fulfill at this time that divine promise thou wert pleased to make to those who should be gathered together in thy name. Teach us to know and serve thee aright. Bless and prosper us in all our laudable undertakings, and grant, O God ! that our conduct may tend to thy glory, to the advancement of Freemasonry, and finally to our own salvation in that blessed kingdom where the righteous shall find rest. AMEN.

Response. So mote it be.

GREAT ARCHITECT of the Universe ! In thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so

subdue every discordant passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the Lodge at this time may humbly reflect that order and beauty which reign forever before thy throne. AMEN.

Response. So mote it be.

ALMIGHTY and Eternal Jehovah! Great Light of Life! in whom we live, and move, and have our being! Bless the brethren here assembled! Give them one mind, and influence each one of them by the same zeal! Make them one in name and in heart. May the *Master* be firm, prudent, and discreet in the discharge of his duties, and as the glorious Sun gives light to the day, may he be enabled to enlighten the Lodge, and conduct all things aright! May the *Wardens* be as pillars of Strength and Beauty! May the *Treasurer* keep that which cannot corrupt, and the *Secretary* record what eternal truth shall approve! May the *Deacons* be constant as the hours, and the *Tiler* be as the eye of a kind Providence which watches unseen over all the works of creation; and may every brother practice out of the Lodge the duties that are inculcated in it. So shall we be built

up a spiritual Lodge never to be shaken by the storms of adversity; but, cleaving to thy great name, O Eternal Jehovah! may we be united to thee in love and freedom of soul forever; and to thy most Holy name be praise, now, henceforth and forever. AMEN.

Response. So mote it be.

CHARGE AT OPENING.

THE ways of virtue are beautiful: knowledge is attained by degrees: wisdom dwells with contemplation: there we must seek her. Let us, then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk

of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-Board, and improve in everything that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils, and, under her sway, let us act with a dignity becoming the high moral character of our venerable Institution.

ANOTHER CHARGE AT OPENING.

“Behold how good and how pleasant it is for Brethren to dwell together in unity!

“It is like the precious ointment upon the head, that ran down upon the beard, even AARON’S beard, that went down to the skirts of his garments:

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life forevermore.” Ps. cxxxiii.

The following, or some other appropriate Ode, may be sung:

ARR.—*Durdee.*

With - in our tem - ple met a - gain, With

hearts and pur-pose strong, We'll raise our notes of

grate-ful praise, With un - ion in our song.

Around our altar's sacred shrine
 May love's pure incense rise,
 Bearing upon its mystic flame
 Our music to the skies.

PRAYERS AT CLOSING.

GREAT and Glorious God! Ruler of Heaven and Earth! We are now about to separate and return to our respective places of abode. Grant that every brother may practice out of the Lodge the duties inculcated in it—and with reverence, study and obey the laws which thou hast given us in thy Holy Word; and grant, O LORD! that brotherly love may prevail, and every moral and social virtue cement us. AMEN.

Response. So mote it be.

SUPREME ARCHITECT of the Universe, accept our humble thanks for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in *Faith, Hope, and Charity*; but more especially in that *Charity*

which is the bond of peace and the perfection of every virtue. May we so practice thy precepts that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our GOD. AMEN.

Response. So mote it be.

OUR FATHER which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN.

Response. So mote it be.

CHARGE AT CLOSING.

BRETHREN: We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Whilst busied in its concerns, let us not forget that around this sacred altar we have repeatedly promised to relieve, protect and vindicate each other. Let us, therefore, be diligent, prudent and circum-

spect in our respective callings, that by liberal benevolence and diffusive charity we may discover to the world the happy effects of this ancient and honorable Institution.

May ye be all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you.

The following Ode may be sung at closing:

Arr.—Sicilian Hymn.

Now our so - cial la - bors clos-ing, Homage

of the heart we pay; Each in con - fi -

- dence re - pos-ing, Kindest tho'ts that ne'r decay.

Let us each in Time's commotion,
Heav'nly light and truth implore;
Thus we'll pass life's stormy ocean,
Landing on a happier shore.

CLOSING BENEDICTION.

May the blessing of Heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! AMEN.

Response. So mote it be.

ON THE ADMISSION OF CANDIDATES.

The operative Mason in erecting his temporal building, is careful to select proper materials; as upon this depends the durability of the edifice. Upon the same principle should speculative Masons act, in the erection of their Masonic edifice.

The facility with which our doors have been opened to those who seek admission, is not only a subject of regret to many of the most zealous supporters of the Institution, but has occasioned reproaches from those who are not of our number, and has, no doubt, prevented many from participating in its benefits. Too many Lodges seem to think that numbers alone constitute the respectability of the society. If a man of indifferent character and reputation gain admission, his neighbor will look upon the transaction at least with suspicion, and probably will acquire prejudices which

will never be effaced. Thus, particular instances of irregularity create disaffection to the Institution, and however erroneous the impression, it will be of no avail to explain its professed objects when at variance with practice. This always occasions a humiliating application of these words, "by their fruit shall ye know them." It is in vain to attempt disguising irregularities which too often render ineffectual the good purposes of the Institution. It is expected of Masons that they will live sober and moral lives. If they do this they have the reward which every good man feels from the consciousness of rectitude, the steady confidence of their brethren, and the hope that at the consummation of their works, it will be said to them, "well done, good and faithful servants."

All applications for initiation must be in writing, signed by the applicant, and substantially in the following form:

(Date.)

*To the Worshipful Master, Wardens and Brethren of
..... Lodge of Free and Accepted Masons:*

The subscriber respectfully represents that, entertaining a favorable opinion of your Ancient and Honorable Institution, he is desirous of being admitted a member thereof, if found worthy. His place of residence is, his age years, his occupation he has read and approves your by-laws.

A—— B——.

Recommended by

C—— D——.

E—— F——.

After this petition is read, the candidate must be proposed in form, by a member of the Lodge, and the

proposition seconded by another member; a committee is then appointed to make inquiry into his character and qualifications.

Previous to initiation the candidate is briefly informed of the nature and designs of the Institution, and his assent is required to the following declarations:

Do you seriously declare, upon your honor, that unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Ans. I do.

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish to be serviceable to your fellow-creatures?

Ans. I do.

Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient established customs and usages of the Fraternity?

Ans. I do.

After the above declarations are made, reported to the Master, and by him made known to the Lodge, if there are then no objections, the candidate is introduced in due form.

ENTERED APPRENTICE'S DEGREE.

FIRST SECTION.

It has been truly remarked that the first step taken by a candidate, on entering a Lodge of Freemasons, teaches him the pernicious tendency of infidelity, and shows him that the foundation on which Masonry rests is the belief and acknowledgment of a Supreme Being; that to him, alone, he can look for protection in all the dangers and difficulties he may be called to encounter in his progress through life; and it assures him that, if his faith be well founded in that Being, he may confidently pursue his course, without fear and without danger.

Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. Although its origin is covered with darkness, and its history is, to a great extent, obscure, yet we can confidently assert, that it is the most ancient society in the world—that its principles are based on pure morality—its doctrines those of patriotism and brotherly love, and its sentiments those of exalted benevolence. All that is good and kind and charitable it encourages, and all that is vicious and cruel and oppressive it reprobates.

PRAYER USED AT INITIATION.

VOUCHSAFE thine aid, Almighty Father of the Universe, to this our present convention;

and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that, by the secrets of this Art, he may be the better enabled to display the beauties of godliness, to the honor of thy holy name. AMEN !

Response. So mote it be.

The following passages of Scripture are then recited:

I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Is. xlii. 16.

Trust in the LORD with all thine heart ; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

For the LORD shall be thy confidence, and shall keep thy foot from being taken.—Prov. iii. 5, 6, 23, 26.

Or, the following, or some other suitable Ode, may be sung :

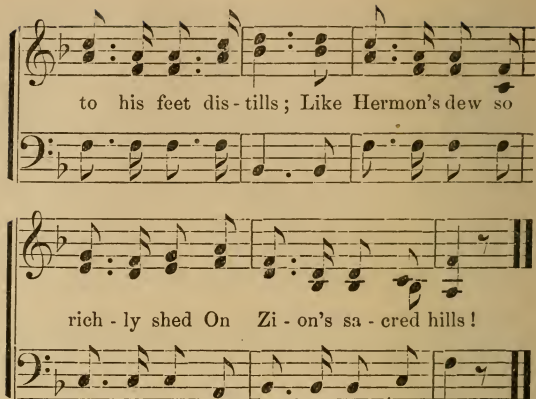
MUSIC—*Auld Lang Syne.*

Be - hold ! how pleasant and how good, For

breth-ren such as we, Of the Accept - ed

broth - er-hood, To dwell in u - ni - ty!

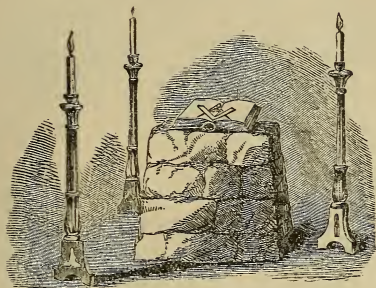
'Tis like the oil on Aa - ron's head, Which



For there the Lord of light and love
 A blessing sent with power;
 Oh, may we all this blessing prove,
 E'en life for evermore !
 On friendship's altar, rising here,
 Our hands now plighted be,
 To live in love, with hearts sincere,
 In peace and unity.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the Institution. And while he informs him that it is founded on the purest principles of virtue, that it possesses great and invaluable privileges, and that, in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required—he will at

the same time assure him, that nothing will be expected of him incompatible with his civil, moral or religious duties.



In the beginning God created the heaven and the earth.

And the earth was without form, and void ; and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters.

And God said, let there be light : and there was light.—Gen. i. 1, 2, 3.



The three * * * * * * * * * * are the
HOLY BIBLE, SQUARE and COMPASSES.

The *Holy Bible* is given us as the rule and guide of our faith and practice ; the *Square*, to square our actions, and the *Compasses* to circumscribe our desires, and keep our passions in due bounds with all mankind, especially with the brethren.

The three * * * * * are the
SUN, MOON and MASTER.

THE LAMBSKIN

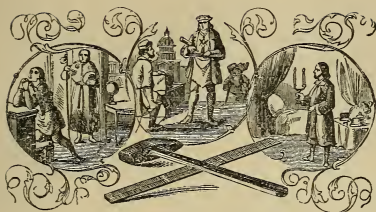
Is the emblem of innocence, and is esteemed the peculiar badge of a Mason. When *worthily worn*, it is more honorable than the Star and Garter, the Golden Fleece, or Roman Eagle, or any other order that could be conferred, and which every Mason ought to wear with equal pleasure to himself and honor to the Fraternity.



WORKING TOOLS OF AN ENTERED APPRENTICE.

THE TWENTY-FOUR INCH GAUGE

Is an instrument made use of by operative Masons, to measure and lay out their work. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It



being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day; which we are taught to divide into three parts, whereby we find a part for the service of God and a distressed worthy Brother; a part for our usual avocations; and a part for refreshment and sleep.

THE COMMON GAVEL

Is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of the vices and superfluities of life, thereby fitting us as living stones, for that spiritual building, that house not made with hands, eternal in the Heavens.



IN the course of this section is exhibited a beautiful and impressive illustration of one of the grand principles of the Institution, and concludes with a moral application.

The newly-initiated brother is then conducted to his proper station, * * * * * where he receives his first lesson in moral architecture, teaching him ever to walk uprightly before God and man.

SECOND SECTION.

This section is altogether explanatory of the preceding. It beautifully and comprehensively illustrates the ceremonies of initiation; and while it gratifies, it cannot fail to impress the mind of the intelligent and right-hearted candidate with a high sense of the great moral excellences of the degree through which he is passing.

Various passages of Scripture are referred to in this section:

And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.—2 Chron. ii. 16.

And the house, when it was in building,

was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building.—1 Kings vi. 7.

* * * * *

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.—Ruth iv. 7.

* * * * *



Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you.—Matt. vii. 7.

* * * * *

In the ancient initiations the candidate was never permitted to enter on the threshold of the temple in which the ceremonies were to be conducted, until, by the most solemn warning, he had been impressed with the necessity of Caution, Secrecy and Fortitude.

* * * * *

A BELIEF IN GOD.

This constitutes the creed of a Mason—at least the only creed that he is required to pro-

fess. But such a profession is essentially and absolutely necessary, because, without a belief in a superintending Power, with the inevitable deduction from the purity and holiness of such a Being, that sin will be punished and virtue rewarded, there would be no sanction to a moral law, and the atheist would have no motive to keep a promise or to preserve an obligation.

* * * * *

THE LEFT SIDE.

The *left side* has always, apparently for a well-known physical reason, been deemed inferior to the right. The right side is the side of honor. "To sit on the right side of the King" was a mark of great favor.

* * * * *

THE RIGHT HAND.

The *right hand* has, in all ages, been deemed an emblem of fidelity, and the ancients worshiped Deity under the name of Fides, or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures, holding each other by the right hand.

* * * * *

THE BADGE OF A MASON.

The Lamb has in all ages been deemed an

emblem of innocence; he, therefore, who wears the Lambskin as a badge of Masonry is continually reminded of that purity of life and conduct which is essentially necessary to gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.

* * * * *

THE LESSON OF CHARITY.

The virtue of Charity is among the first lessons we are taught when we pass the threshold of the mystic temple.

* * * * *

THE FIRST INSTRUCTIONS.

The candidate receives instructions whereon to erect his future moral and Masonic edifice, because on the night of his initiation he commences the great task, which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the in-dwelling of God, of which the great material Temple at Jerusalem was but the symbol; and as each new duty which he learns, and each new virtue that he practices, becomes a living stone in that temple, it is proper that, respecting the whole system of symbolism, he should begin the labor of erecting a spiritual temple just as the operative Mason commences the construction of his material temple, by first laying the corner-stone on which the future edifice is to arise. His first instructions constitute that corner-stone, and on it, when laid in its proper place, he constructs the moral and Masonic temple of his life.

THIRD SECTION.

THE third section is not less important than the preceding; it explains the nature and principles of our Constitution, and teaches the Entered Apprentice to discharge with propriety the duties that devolve upon him as a man and a Mason; for he should never forget that the duties required of him as a Mason are in no way incompatible with those of a good citizen. In both the true Mason is strengthened in all his public and private obligations.



In this section the Entered Apprentice is instructed in whatever relates to the *Form, Supports, Covering, Furniture, Ornaments, Lights and Jewels* of a Lodge, with its *Situation and Dedication*.



A Lodge is an assemblage of Masons, duly congregated, having the HOLY BIBLE, SQUARE and COMPASSES, and a CHARTER or Warrant authorizing them to work.



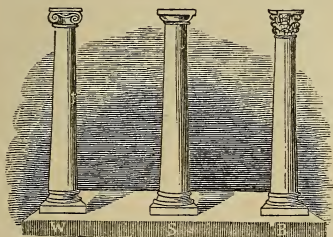
Mountains and other high places were almost always considered as holy, and peculiarly appropriate for religious purposes, and we have abundant evidences in Scripture that the Jews were accustomed to worship on the tops of the highest hills, as it was believed that sacrifices offered from these elevated places were most acceptable to the Deity. HUTCHINSON says that "the highest hills and the lowest valleys were.

from the earliest times, esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places." It is not improbable that our ancient brethren, before they had more convenient places of meeting, held their Lodges on hills, or in valleys, or in retired groves.



The form of a Lodge is familiar to every Mason; and its dimensions are, symbolically, said to be unlimited; they extend in length, from East to West; in breadth, from North to South; in height, from the earth to the highest heavens; in depth, from the surface to the center; they are symbolical of the Universe, which is illimitable on every side, and is the proper temple of the Deity whom we serve, whose canopy is the heavens, and whose foot-

stool is the earth. The unlimited dimensions of a Lodge may also be said to denote the universality of the Order, which embraces men of every country.



The Masonic Institution is metaphorically said to be supported by three great pillars of Wisdom, Strength, and Beauty, because it is necessary there should be *Wisdom* to contrive, *Strength* to support, and *Beauty* to adorn all great and important undertakings. An Institution thus supported is impregnable from without, and its foundations can only be shaken when discord reigns within.

The covering of a Lodge is the canopy of Heaven, where all good Masons hope at last to arrive, by the aid of that Theological ladder which JACOB, in his vision, saw reaching from earth to Heaven; the three principal rounds



of which are denominated FAITH, HOPE, and CHARITY; and which admonish us to have Faith in God, Hope in immortality, and Charity to all mankind. The greatest of these is *Charity*; for our *Faith* may be lost in sight, *Hope* ends in fruition, but *Charity* extends beyond the grave into the boundless realms of eternity.

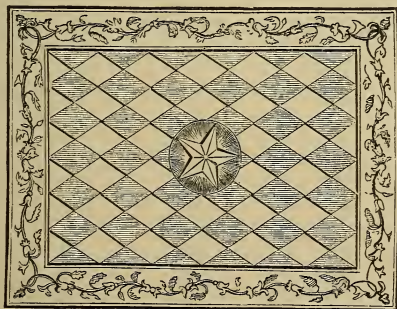


The furniture of a Lodge consists of the HOLY BIBLE, SQUARE, and COMPASSES.

The *Bible* points out the path which leads to happiness, and is dedicated to God, because it is the inestimable gift of God to man, * * *

The *Square* teaches us to regulate our conduct by the principles of morality and virtue, and is dedicated to the Master, because, being the proper Masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside.

The *Compasses* teach us to limit our desires, in every station, and are dedicated to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.



The Ornaments of a Lodge are the MOSAIC PAVEMENT, the INDENTED TESSEL and the BLAZING STAR.

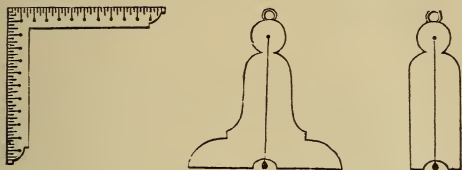
The *Mosaic Pavement* is a representation of the ground-floor of King SOLOMON'S Temple; the *Indented Tessel*, of that beautiful tessellated border which surrounded it.

The *Mosaic Pavement* is emblematical of human life, checkered with good and evil, and reminds us of the precariousness of our state on earth; to-day our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation and adversity. The *Tessellated Border* is emblematical of those blessings which we hope to attain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *Blazing Star* in the center.

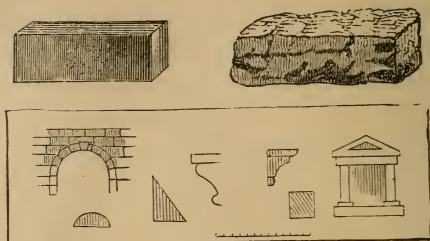


A Lodge has three Symbolic Lights.

The Immovable Jewels are the SQUARE, LEVEL, and PLUMB, and are so called because they are worn by the three stationed officers.



These Jewels teach us to regulate our actions by the *plumb-line* of truth; to *level* our pride with the plane in which God has designed us to move, and to *square* our conduct by the precepts of Holy Writ, and the dictates of enlightened reason. By them, when united, we are reminded of the natural equality of the human family, at the same time we are admonished neither to despise the humble, or look with envy upon the great. They teach us also, that as Masons we meet on that decorated carpet which recognizes no distinction of blood or fortune, and spurns no footstep but that of immorality and crime. “Judgment I will lay to the line, and righteousness to the plummet, saith the LORD.”

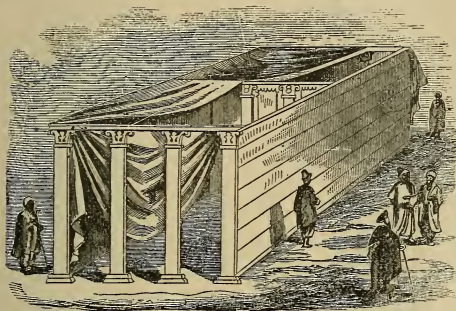


The Movable Jewels are the ROUGH ASHLAR, the PERFECT ASHLAR, and the TRESTLE-BOARD.

The *Rough Ashlar* is a stone taken from the quarry in its rude and natural state. The *Perfect Ashlar* is a stone made ready by the hands of the workmen to be adjusted by the tools of the Fellow-Craft. The *Trestle-Board* is for the master workman to draw his designs upon.

By the *Rough Ashlar* we are reminded of our rude and imperfect state by nature; by the *Perfect Ashlar*, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God; by the *Trestle-Board*, that as the operative Mason erects his temporal building, by the rules and designs laid down by the Master on his Trestle-Board, so should we both operative and speculative, endeavor to erect our spiritual

building in accordance with the designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-Board.*



A Lodge is situated due East and West, which is here explained.

Our ancient brethren dedicated their Lodges to King SOLOMON ; but since the introduction of Christianity, they are dedicated to the memory of St. JOHN the Baptist and St. JOHN the Evangelist in all Christian countries.

* Such is the generally acknowledged division of the jewels in the Lodges in this country; but in the English Lodges the reverse is the case. There the Rough and Perfect Ashlars and the Trestle-Board are the immovable jewels, and the Square, Level, and Plumb are the movable, because they descend from one set of officers to their successors.



Since their time there is represented in every well-furnished Lodge a certain *Point within a Circle*, the point representing an individual brother, the circle the boundary line of his duty to God and man, beyond which he is never to suffer his passions, interest or prejudices to betray him on any occasion.

The two parallel lines represent St. JOHN the Baptist and St. JOHN the Evangelist, and on

the top rests the Holy Scriptures. In going around this circle, we necessarily touch upon these two lines as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within their precepts, it is impossible he should materially err.

The three great tenets of a Mason's profession are **BROTHERLY LOVE**, **RELIEF** and **TRUTH**, which are thus described :

BROTHERLY LOVE.

By the exercise of Brotherly Love we are taught to regard the whole human species as one family ; the high and low, the rich and poor ; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.



RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who

are linked together by an indissoluble chain of sincere affection. To soothe the unhappy ; to sympathize with their misfortunes ; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.



TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us ; sincerity and plain dealing distinguish us ; and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.



Every Mason has four * * * * which are illustrated by the four cardinal virtues, FORTITUDE, PRUDENCE, TEMPERANCE, and JUSTICE.

FORTITUDE.



FORTITUDE is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice, and should be deeply impressed upon the mind of every Mason, as a safeguard against every illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted, and which was emblematically represented upon his first admission into the Lodge, and * * * * .

PRUDENCE.



PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudently determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should

be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained, and * * * * .



TEMPERANCE.

TEMPERANCE is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason ; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, and * * * * .



JUSTICE.

JUSTICE is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and

human laws, but is the very cement and support of civil society ; and as justice, in a great measure, constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof, and * * * * .

As an encouragement and example to the candidate, he is reminded that our Ancient Brethren served their masters with *freedom, fervency and zeal*—which qualities are symbolically illustrated—and the lecture closes with an appropriate reflection on the certainty of death.

CHARGE AT INITIATION INTO THE FIRST DEGREE.

BROTHER : As you have now been introduced into the first degree of Masonry, I congratulate you on being received into this ancient and honorable Order ; ancient, as it has existed from time immemorial ; and honorable, as tending to render all men so who will observe its rules, be governed by its principles, and act in conformity with its precepts. No institution was ever established on nobler principles, nor were ever more excellent rules and maxims laid down, than are inculcated in the several Masonic Lectures. They are all derived from

that sacred volume which you have been instructed to regard as the inestimable gift of God to man, and as the rule and guide of your faith and practice.

At this stage of your profession, there are three great duties you are charged to perform—duties which you owe to God, your neighbor and yourself. To God, in never mentioning his name but with that reverence which is due from the creature to the creator ; to implore his aid in all your laudable undertakings, and to esteem him as the source from whence all earthly blessings flow. To your neighbor, by doing unto him what, under similar circumstances, you would have him do unto you. Man is a social being ; he was not designed to pass his life in solitude with all his thoughts concentrated upon himself ; hence, in their social capacity, men should endeavor, by kind and friendly acts to promote the happiness of each other. To yourself, in avoiding all irregularity of conduct which may impair your faculties, or debase the dignity of your profession ; more especially are you to avoid all intemperance and excess.

In the State you are to be true to your gov-

ernment, and just to your country. You are not to countenance any act which may disturb the peace of the country in which you may reside, but pay due obedience to the laws.

In your outward demeanor, be careful to avoid censure and reproach. Let not interest, favor or prejudice, influence you to be guilty of a dishonorable action. Remember, that the credit of the Institution into which you are now admitted depends upon the conduct of individual members. The world will "judge the tree by its fruit." The Lodge may inculcate the virtues of Temperance, Charity, Friendship and Brotherly Love, but if they are disregarded in private life, the world will be justified in the conclusion that Masonry has but little or no influence upon the conduct of its members. Let me urge upon you then, my friend and brother, to cultivate the moral virtues, and practice the duties we have this evening endeavored to impress upon you. At your leisure hours, learn to improve in Masonic knowledge by study of the book of constitutions, and of conversations with well-informed brethren.

Although your frequent attendance upon the meetings of the Lodge is desired, yet it is not

meant that Masonry should interfere with your necessary vocations; these are on no account to be neglected. Finally, my brother, keep sacred and inviolate the mysteries of the Order which have been committed to your charge. The transactions of the Lodge you are not to communicate to any but such as are rightfully entitled to their knowledge. Indiscreet conversations on such subjects have occasioned disorders which have been difficult to correct. Admitted to the first degree, we hail you as a brother of our ancient and honorable Order, in the confident expectation that you will not sully the purity of that emblem which has been presented to you as the appropriate badge of a Mason.

The following charge may be used as circumstances may require:

AT THE INITIATION OF A CLERGYMAN.

You, brother, are a minister of that holy religion which inculcates "peace on earth and good will to men;" which teaches universal benevolence and unbounded charity, and which points out the path that leads to eternal happiness in a world beyond the grave. You

cannot, therefore, but view the Order in a favorable light, and be zealous for the interests of Freemasonry, which, in the strongest manner, inculcates the same charity and benevolence, the same faith in God, and the same hope in immortality; and which, like the benign spirit of religion, encourages and enforces every moral and social virtue; which introduces peace and good will amongst men, and is the center of union to those who might otherwise have remained at a perpetual distance. Whoever is warmed by the spirit of Christianity must venerate the mystic Order, for Christians derive the tenets of their profession, the principles of their faith, from the Holy Bible; from the same source do Freemasons derive those tenets and principles which are the pillars of their Order. The principles of Freemasons, however they may be perverted and abused by licentious and unprincipled members of the Fraternity, are so closely connected, so intimately interwoven with the great moral doctrines of Christianity, that they cannot be separated.

Such is the nature of our Institution, that in our Lodges union is cemented by affection, and pleasure is reciprocally communicated by a

cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind; enlivens the heart, and converts cool approbation into warm sympathy and cordial affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both public and private, yet it is a full recommendation of a society to have these pursuits continually in view, as the principal objects of their association; and these are the laudable bonds which encircle *us* in one indissoluble Fraternity.

FELLOW-CRAFT'S DEGREE.

IF the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow-Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which none but Craftsmen ever saw.”

FIRST SECTION.

THE first section of the second degree accurately elucidates the mode of introduction into that particular class, and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the Order. Here he is entrusted with particular tests, to

enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section; and an opportunity is given to make such advances in Masonry as will always distinguish the abilities of those who have arrived at preferment.



The SQUARE is an important emblem in this degree. The Fellow-Craft is instructed, on his entrance, that this symbol should be the rule and guide of his conduct with all mankind, but especially with a brother Mason.

The following passage of Scripture is rehearsed in this degree:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know, even as also I am known.

And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.—1 Cor. xiii.

Or the following, or some other suitable Ode, may be sung :

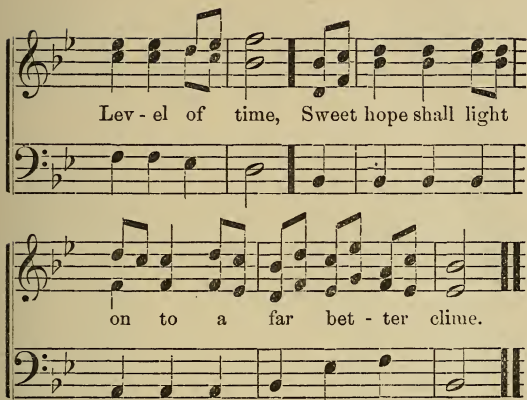
AIR—*What Fairy-like Music.*

Come, Craftsmen, as - sem - bled, our

pleas-ure to share, Who work by the

Plumb, and re - mem - ber the Square ;

While trav - 'ling, in love, on the



We'll seek, in our labors, the Spirit Divine,
Our Temple to bless, and our hearts to refine ;
And thus to our altar a tribute we'll bring,
While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true !
When Order shall cease, and when temples decay,
May each fairer columns immortal survey.

* * * * *

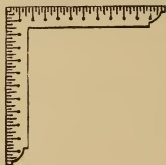


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The Working Tools of a Fellow-Craft are the PLUMB, the SQUARE, and the LEVEL.



The *Plumb* is an instrument made use of by Operative Masons, to try perpendiculars ; the *Square*, to square their work, and the *Level* to prove horizontals ; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes ; the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are traveling upon the Level of time, to “that undiscovered country, from whose bourne no traveler returns.”

* * * * *

In this section is explained the Jewels of a Fellow-Craft Mason, which are the ATTENTIVE EAR, the INSTRUCTIVE TONGUE, and the FAITHFUL BREAST.

SECOND SECTION.

THE second Section of this degree has reference to the origin of the Institution, and views Masonry under two denominations—OPERATIVE and SPECULATIVE. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the Fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The Celestial and Terrestrial Globes are considered with a minute accuracy; and here the accomplished Craftsman may display his talents to advantage in the elucidation of the *Orders of Architecture*, the *Senses of human nature*, and the liberal *Arts and Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

OPERATIVE MASONRY.

We work in Speculative Masonry, but our Ancient Brethren wrought in both Operative and Speculative. They worked at the building of King Solomon's temple, and many other sacred and Masonic edifices.

By Operative Masonry we allude to a proper application of the useful rules of Architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons ; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secresy and practice charity. It is so far interwoven with religion,

as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

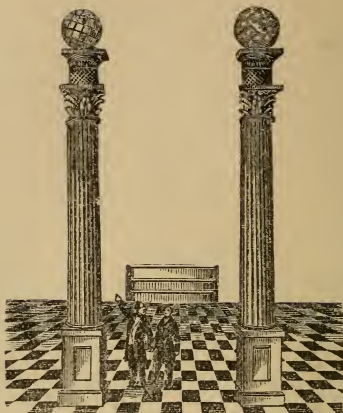
This section also refers to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient brethren.

In six days GOD created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our Ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

* * * * *

THE PILLARS OF THE PORCH.

The Pillars erected in the porch of the Temple were not only ornamented with net work, lily work, and pomegranates, but the import of their names was emblematical, and they were regarded as a striking memento of the promise of GOD, that he would establish the throne of DAVID and advance the glory of Israel.



He cast two pillars of brass, eighteen cubits high apiece ; and a line of twelve cubits did compass either of them about.

And he made two chapters of molten brass, to set upon the tops of the pillars ; the height of one chapter was five cubits, and the height of the other chapter was five cubits ; and nets of checker work, and wreaths of chain work, for the chapters which were on the top of the pillars, seven for the one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one net work to cover the chapters that were upon the

top, with pomegranates, and so he did for the other chapter. And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. And the chapiters upon the two pillars had pomegranates also above, and the pomegranates were two hundred in rows, round about upon the other chapter.—1 Kings vii. 15–20.

The symbols of UNITY, PEACE and PLENTY are introduced, and their moral application explained.



OF THE GLOBES.

The Globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

THE USE OF THE GLOBES.

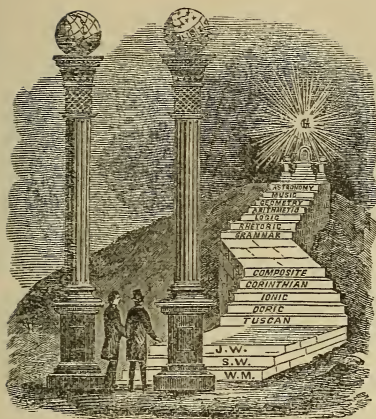
Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illus-

trate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are invaluable instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

THE WINDING STAIRS.

The door for the middle chamber was in the right side of the house ; and they went up with winding stairs into the middle chamber.—1 Kings, vi. 8.

The Symbolical Stairway, which leads from the ground-floor to the middle chamber of our mystic house, consists of fifteen steps and three divisions. The divisions, we perceive, differ in the number of their steps, each having an odd number—"three, five and seven." While there is no positive evidence that these divisions have any particular reference to Ancient Craft Masonry, yet the lessons taught us, as we ascend, should impress upon the mind of every Freemason the importance of discipline, as well as a knowledge of natural, mathematical and metaphysical science. It also opens to him an extensive range of moral and speculative inquiry, which may prove a source of peculiar gratification.



Reference is here made to the Masonic organization into three degrees—the Entered Apprentice, the Fellow-Craft, and the Master Mason ; and to its system of government by three officers—the Worshipful Master, the Senior Warden, and the Junior Warden.

The ORDERS OF ARCHITECTURE are next considered and explained.

OF ORDER IN ARCHITECTURE.

By Order in Architecture is meant a system of all the members, proportions and ornaments of columns and pilasters ; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

OF ITS ANTIQUITY.

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of Architecture.

The five Orders are thus classed: the TUSCAN, DORIC, IONIC, CORINTHIAN and COMPOSITE.

THE TUSCAN



Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings. The solid composition of this Order gives it a preference, in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the Orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence, the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.



THE IONIC

Bears a kind of mean proportion between the more solid and delicate Orders. Its column is nine diameters high; its capital is adorned with



volute, and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of DIANA, at Ephesus, was of this Order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric Order, which was formed after that of a strong, robust man.

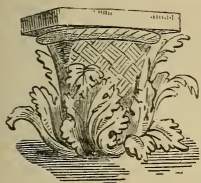
THE CORINTHIAN,

The richest of the five Orders, is deemed a master-piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This Order is used in stately and superb structures.



It was invented at Corinth, by CALLIMACHUS, who is said to have taken the hint of the capital

of this pillar from the following remarkable circumstance. Accidentally passing by the tomb



of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed

the basket, until arriving at the tile, they met with an obstruction and bent downwards. CALLIMACHUS, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile, and the volutes the bending leaves.

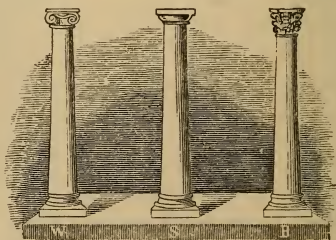
THE COMPOSITE

Is compounded of the other Orders and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric Order; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.



THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original Orders of Architecture, revered by Masons, are no more than three, the *Doric*, *Ionic*, and *Corinthian*, which were invented by the Greeks. To these, the Romans have added two, the *Tuscan*, which they made plainer than the *Doric*, and the *Composite*, which was more ornamental, if not more beautiful, than the *Corinthian*. The first three Orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the *Tuscan* is the *Doric* in its earliest state; and the *Composite* is the *Corinthian* enriched with the *Ionic*. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in Architecture.



Of these five Orders, the *IONIC*, *DORIC*, and

CORINTHIAN, as the most ancient, are most esteemed by Masons.

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THE FIVE SENSES OF HUMAN NATURE.

AN analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention.

The senses we are to consider as the gifts of nature, and though not the acquisition of our reasoning faculty, yet in the use of them, are still subject to reason. Reason, properly employed, confirms the regulations of nature, which are always true and wholesome; she distinguishes the good from the bad; rejects the last with modesty, adheres to the first with reverence. The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of nature, given by the senses, as well as in human testimony, given by information, things are signified by signs. In one as well as the other, the mind, either by original

principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, SIGHT is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal

motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrate this organ to be the master-piece of nature's works.

FEELING

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, HEARING, SEEING, and FEELING, are deemed peculiarly essential among Masons.

* * * * *

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in a state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident, that there is a manifest appearance of design in

the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and Tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five senses enables us to form just and accurate notions of the operations of nature; and when we reflect on

the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons?

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES,
Which are GRAMMAR, RHETORIC, LOGIC, ARITHMETIC,
GEOMETRY, MUSIC and ASTRONOMY, are next illustrated.

GRAMMAR

Is the key by which alone the door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language, and unfolds its various constituent

parts, its names, definitions and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art; yet it is most certain that without a knowledge of Grammar it is very difficult to speak with propriety, precision and purity.

RHETORIC.

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment: it is the art of being persuasive and commanding; the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to

be cultivated as the foundation or ground-work of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered—from a *point* to a *line*, from a line to a *superfices*. and from a *superfices* to a *solid*.

A *point* is the beginning of all geometrical matter.

A *line* is a continuation of the same.

A *superfices* is length and breadth without a given thickness.

A *solid* is length and breadth with a given thickness, which forms a cube, and comprehends the whole.

THE ADVANTAGES OF GEOMETRY.

By this science the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

MUSIC

Is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expres-

sions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war. This science is truly congenial to the nature of man; for by its powerful charms the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

ASTRONOMY

Is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of his infinite glory! They speak to the whole universe; for there is no speech so barbarous but their language is understood; nor nation so distant but their voices are heard among them.

The heavens proclaim the glory of God;

The firmament declareth the works of his hands.

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

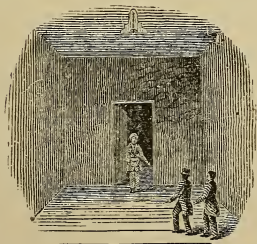
Here an emblem of PLENTY is introduced and explained:



CORN.

WINE.

OIL.



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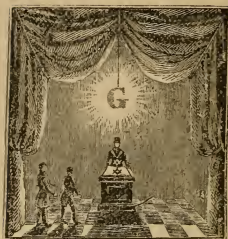
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THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist which roll through the vast expanse,

and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity, to imprint

on the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

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Thus end the two sections of the second lecture, which, with the ceremony used at Opening and Closing the Lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and founded on the most stable foundation.

CHARGE TO A FELLOW-CRAFT.

BROTHER: Being now advanced to the second degree of Freemasonry, in the name of the brethren who now surround you, I congratulate you on your preferment. It is at once an evidence of your proficiency in the preceding degree, and that you have thus far satisfactorily discharged the duties required of you.

Masonry, my brother, is progressive in its nature; and the further you advance, the stronger become the duties which unite you to your brethren. The duties required of you are such as every man may perform, who is properly impressed with their importance. Founded upon the truths of the sacred Scrip-

tures, they carry with them the evidence of their value; and your own judgment must convince you that a strict adherence to the principles of the Order will enhance your character and reputation.

In your intercourse with your brethren, cultivate friendship and brotherly love, those noble principles of our profession without which Freemasonry would be only as "sounding brass or a tinkling cymbal."

Cultivate literature and the fine arts, not only as a personal accomplishment, but as a means of refined and social entertainment; they tend to polish and adorn the mind, and advance mankind in the scale of improvement. With a mind enriched with useful knowledge, man is never alone; he has within himself means of enjoyment, far preferable to all the pleasures which the haunts of dissipation can afford.

Study the principles inculcated in the degree you have just received; they are to regulate your conduct and prepare you for further advancement; and, finally, my brother, keep sacred and inviolate the mysteries which have been entrusted to you, and steadily persevere in the practice of every commendable virtue.

MASTER MASON'S DEGREE.

THE degree of Master Mason is much more important than either of the preceding degrees, as it involves higher responsibilities and more extended duties: and the ceremonies are more solemn and impressive. From this class the rulers of regular bodies of Masons in the first three degrees of Masonry are selected, as it is only from those who have made such advances as to enable them to give instruction, that the less informed can expect to receive it. Hence every brother who aspires to be a "ruler" over his fellows, must see the necessity of being not only thoroughly versed in the great principles of the Order, but the proper mode of administering its rites and ceremonies.

The Master Mason imposes upon himself the discharge of important moral duties, which are inculcated in the different sections of this degree. Beginning within the circle of domestic and social duties, the bosom of the Master Mason should dilate to the more enlarged circle of the public duties he owes to his country; and not confining his affections even there, his heart should expand to the spacious circles of human nature, and swell with emotions of universal love and benevolence.

Freemasonry in every degree, as before remarked, is progressive. A knowledge of it can only be attained by time, patience and application. In the first degree we are taught the duties we owe to God, our neighbor and ourselves. In the second, we are more thoroughly

inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works. But the third degree is the cement of the whole. It is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love. It is among brethren of this degree that the ancient Landmarks of the Order are preserved, and it is from them that we derive that fund of information which none but ingenious and expert Masons can supply.

FIRST SECTION.

THE first section in this, as in the two preceding degrees, is initiatory; and a knowledge of it is indispensable to every brother who would make himself useful in the ceremonial transactions of a Lodge.

The COMPASSES are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, FRIENDSHIP, MORALITY, and BROTHERLY LOVE.



The following passage of Scripture is introduced during the ceremonies :

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets :

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.—Eccl. xii. 1-7.

Or, the following, or some other suitable Ode, may be sung :

MUSIC—*Bonny Doon.*

1. Let us re - mem - ber in our youth, Be -

The first system of music for 'Bonny Doon' is written in G major (one sharp) and 6/8 time. It consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef and a key signature of one sharp (F#). The music is in 6/8 time, indicated by the '6' over the '8'. The first line of music contains the lyrics '1. Let us re - mem - ber in our youth, Be -'.

- fore the e - vil days draw nigh, Our

The second system of music continues the melody. It consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef and a key signature of one sharp (F#). The music is in 6/8 time. The second line of music contains the lyrics '- fore the e - vil days draw nigh, Our'.

great Cre - a - tor, and his Truth ! Ere

The third system of music continues the melody. It consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef and a key signature of one sharp (F#). The music is in 6/8 time. The third line of music contains the lyrics 'great Cre - a - tor, and his Truth ! Ere'.

mem' - ry fail, and plea - sures fly ; Or

The fourth system of music concludes the piece. It consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef and a key signature of one sharp (F#). The music is in 6/8 time. The fourth line of music contains the lyrics 'mem' - ry fail, and plea - sures fly ; Or'.

sun, or moon, or plan-et's light grow

dark, or clouds re-turn in gloom;

Ere vi-tal spark no more in-cite; When

strength shall bow and years con-sume.

Let us in youth remember him!
Who formed our frame and spirits gave,

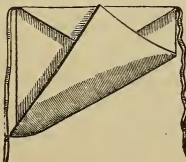
Ere windows of the mind grow dim,
 Or door of speech obstructed wave;
 When voice of bird fresh terrors wake,
 And Music's daughters charm no more,
 Or fear to rise, with trembling shake
 Along the path we travel o'er.

In youth, to God, let memory cling,
 Before desire shall fail or wane,
 Or ere be loosed life's silver string,
 Or bowl at fountain rent in twain;
 For man to his long home doth go,
 And mourners group around his urn;
 Our dust to dust again must flow,
 And spirits unto God return.

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All the implements in Masonry, indiscriminately, properly belong to this degree, and may be illustrated in this section. The TROWEL, however, is more particularly referred to.



THE TROWEL

Is an instrument made use of by Operative Masons, to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work or best agree.

The *Trowel* teaches that nothing can be united without proper cement, and that the perfection of a building must depend on the manner in which the materials are joined together. Charity, the bond of perfection and social union, must connect separate interests in one, so that like the radii of a circle, which extend from the center to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community. This

is a further spiritual use which should be made of the Trowel, by Free and Accepted Masons.

The three Jewels of a Master Mason—FRIENDSHIP, MORALITY and BROTHERLY LOVE—are explained.

SECOND SECTION.

THE second section recites the traditions of the Order, and presents to view a finished picture of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equaled, and never excelled in the history of man. In this section is likewise inculcated the important doctrine of the immortality of the soul. Never has any nation been discovered on the face of the earth, so rude and barbarous, that in the midst of their wildest superstitions, there was not cherished among them, some expectation of a state after death in which virtue would be rewarded and vice punished. Many of the strongest passions of our nature are made to have a clear reference to a future existence of the soul. The love of fame, the ardent concern which prevails about futurity, all allude to somewhat in which men suppose themselves to be personally concerned after death. The concern of the good and the bad, bear witness to a world which is to come; and seldom do men leave this world without some fears or hopes respecting it; some secret anticipations and presages of what is hereafter to befall them.

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FUNERAL DIRGE.

MUSIC.—*Pleyel's Hymn.*

Sol- emn strikes the fun'ral chime, Notes of

our de-part-ing time; As we jour-ney

here be-low, Thro' a pil-grimage of woe.

Mortals, now indulge a tear,
 For Mortality is here!
 See how wide her trophies wave
 O'er the slumbers of the grave!

Here another guest we bring;
 Seraphs of celestial wing,
 To our fun'ral altar come,
 Waft our friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

The following passages of Scripture are introduced :

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry.

And he said unto me, son of man, can these bones live? and I answered, O LORD GOD, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Thus saith the LORD GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with.

skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them.

Then he said unto me, Prophecy unto the wind, prophecy son of man, and say to the wind, Thus saith the LORD GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.

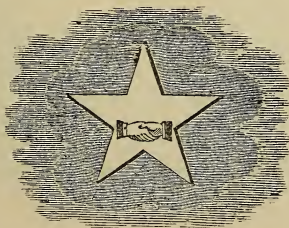
So I prophesied as he commanded me, and the breath came into them, and they lived.—Ezekiel xxxvii. 1-10.

PRAYER.

THOU, O GOD! knowest our down-sitting and our up-rising, and understandeth our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears
Man that is born of a woman is of few days, and

full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more. Yet, O LORD! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. AMEN.

Response. So mote it be.



Masons owe certain duties of brotherly love and friendship to each other, the practice of which, as the distinguishing principles of our Order, are inculcated by the Master in the most impressive manner.

We should not permit the foot to halt, but forgetting all selfish feelings, be ever ready to serve a brother in distress, his widow and orphans. When our prayers ascend to the throne of the Most High, we should remember a brother's welfare as our own. We should never injure or betray the confidence of a brother, as by so doing we might inflict upon him the greatest injury he could sustain in this life. It would be like the villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and unprepared to meet an enemy. When the misfortunes of a brother call for aid, we should not withdraw the hand that might keep him from sinking. We should support a brother's character when we hear it wrongfully assailed, and we should be ever ready to assist him with our best counsel and advice.



THIRD SECTION.

THIS section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

This magnificent Temple was founded in the fourth year of the reign of SOLOMON, on the second day of the month of Zif, being the second month of the sacred year. It was situated on Mount Moriah, near the place where ABRAHAM was about to offer up his son ISAAC, and where DAVID met and appeased the destroying angel.

No structure was ever like this for exact proportion and beautiful dimensions, from the magnificent Portico in the East, to the *Sanctum Sanctorum* in the West; with numerous apartments for the Kings and Princes, the Sanhedrim, the Priests and Levites of Israel, and the outer courts for the Gentiles, it being a house of prayer for all nations. It was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred pilasters, all hewn from the finest Parian marble, and about two thousand two hundred and forty-six windows; and it was lined with massive gold, set with innumerable diamonds and precious stones. There were employed in its building, three Grand Mas-

ters; three thousand three hundred Masters, or overseers of the work; eighty thousand Craftsmen, and seventy thousand Entered Apprentices, or bearers of burthen. All these were so classed and arranged by the wisdom of SOLOMON, that neither envy, discord, nor confusion, were suffered to interrupt the universal peace which pervaded the world at that important period.

In front of the magnificent porch were placed the two celebrated pillars—one on the left hand and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel, of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites and facilitated their march, and the cloud proved darkness to PHARAOH and his host, and retarded their pursuit. King SOLOMON, therefore, ordered these pillars to be placed at the entrance of the temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

In this section are also explained a variety of appropriate emblems, with which the skillful brother will not fail to make himself familiarly acquainted, and they are thus explained:



THE THREE STEPS,

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *Youth*, *Manhood*, and *Age*. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellow-Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that, in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.



THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious also, and never rest contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them, without inconvenience to ourselves.



THE BOOK OF CONSTITUTIONS, GUARDED BY THE
TILER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and



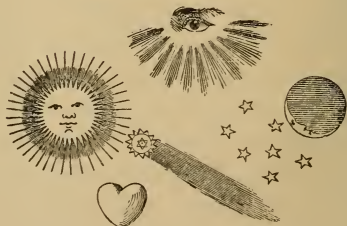
actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence and circumspection*.

THE SWORD, POINTING TO A NAKED HEART,



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions, may be hidden from the eyes of man, yet that

ALL-SEEING EYE,



Whom the SUN, MOON, and STARS obey, and under whose watchful care even COMETS move in their stupendous orbits, pervades the inmost recesses of the human HEART, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that



divine *Ark*, which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which



shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master



Mason. This wise philosopher enriched his mind abundantly in a general knowledge of arts and sciences, more especially in Geometry, or Masonry. On this subject he devised many problems and theorems; among the most celebrated of which was this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying, *I have found it*; and upon the discovery of which he is said to have sacri-

ficed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives



are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! "To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the third day comes a frost, a killing frost, which nips the tender shoot; and when he thinks his greatness is still aspiring, falls, like autumn leaves, to enrich our mother earth."

THE SCYTHE

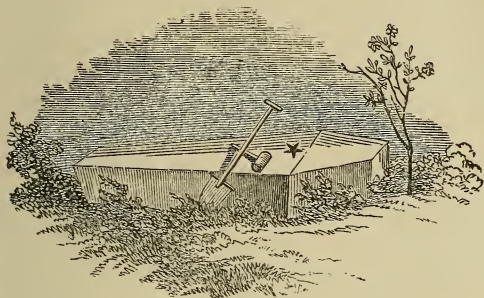
Is an emblem of Time, which cuts the brittle thread of life, and launches into eternity.



Behold! what havoc the Scythe of Time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and

with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

* * * * *



Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the *ever-green* and ever living *sprig* of Faith in the merits of the Lion of the tribe of Judah; which strengthens us, with confidence and composure, to look forward to a blessed immortality; and doubt not, but in the glorious morn of the resurrection, our bodies will rise, and become as incorruptible as our souls.

Then let us imitate the good man in his virtuous and amiable conduct ; in his unfeigned piety to God ; in his inflexible fidelity to his trust ; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE TO A MASTER MASON.

BROTHER : You have now been received into the third degree of Masonry, and you must have perceived the additional duties imposed upon you. It is the last degree of symbolic Masonry ; it was the earliest founded, and includes the largest number of members. You are now bound by duty, honor and gratitude, to be faithful to the trust reposed in you ; to support with dignity the character of a Master Mason, and to enforce by precept and example obedience to the tenets of the Order.

The great principles of moral truth and moral government, which are unfolded in this and the preceding degrees, originated in the Divine

Mind, when order sprung out of chaos, and the Great Creator said, "Let us make man." These principles were breathed into the ear of ADAM amid the delightful shades of Paradise, when everything glowed around him in all the beauty and freshness of the morning of creation. They were delivered by the Almighty himself to MOSES, amidst the awful thunders and vivid flashes of Sinai, and they are constantly whispered in our ears in a still, small voice, and in language all may comprehend.

In the character of a Master Mason, you are authorized to correct the irregularities of your less informed Brethren, and to warn them against a breach of fidelity ; but when you find it necessary to reprove, let reproof be administered with kindness.

To preserve unsullied the reputation of the Fraternity, should be your constant care ; never indulge in those excesses which may degrade your character or dishonor your profession. Charity and benevolence you are always to inculcate ; they are Masonic virtues which should ever be held in special veneration. Charity is one of the main pillars of the Order, and he who is destitute of that noble feeling, is un-

worthy the name of Mason. The Mason's heart should be ever ready to commiserate distress; his hand ever open to relieve it, so far as he can, without injury to himself or family; he should drop the cordial balm on the wounds affliction has made, and bind up the hearts which sorrow has broken.

The ancient Landmarks of the Order entrusted to your keeping you are carefully to preserve; never suffer them to be infringed, or countenance in others a deviation from the established usages and customs of the Fraternity.

Your honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist you have this evening represented. Thus you will render yourself deserving the honor we have conferred, and merit the confidence we have reposed.

PAST MASTER'S DEGREE.

THIS degree should be carefully studied and well understood by every Master of a Lodge. It treats of the government of our Society; the disposition of our Rulers; and illustrates their requisite qualifications. It includes the ceremonies of Opening and Closing Lodges; Consecrating, Dedicating and Constituting new Lodges; Installing Officers of Subordinate and Grand Lodges; Laying Foundation Stones; Dedicating Masonic Halls; Grand Visitations; Funeral Services; Processions, etc.

The following passages of Scripture serve to elucidate this degree:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.—Rev. xi. 1.

And he brought me thither, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed: and he stood in the gate.

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and

set thine heart upon all that I shall shew thee ; for to the intent that I might show them unto thee art thou brought hither : declare all that thou seest to the house of Israel.—Ezek. xl. 3, 4.

Then came he unto the gate which looketh toward the East, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.—Ezek. xl. 6.

And he brought me into the inner court toward the East: and he measured the gate according to these measures.—Ezek. xl. 32.

The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.—Ezek. xl. 49.

Thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth —Jer. xv. 19.

PART II.



ANCIENT CEREMONIES.

ANCIENT CEREMONIES.

CONSECRATION, DEDICATION, AND CONSTITUTION OF A NEW LODGE.

WHEN a Charter is issued by direction of the Grand Lodge, and not before, are the brethren to whom the same shall be issued, to be Constituted into a Lodge. This ceremony should be performed by the Grand Master or the Deputy Grand Master; but when neither can attend, the Grand Master may appoint some capable Past Master to perform the ceremony. When the Grand Master is present, the Lodge is said to be constituted in *Ample Form*; if the Deputy Grand Master only, it is in *Due Form*; but if the power is delegated to any other, it is said to be in *Form*.

CONSECRATION.

ON the day and hour appointed, the Grand Master and his officers, or their representatives, meet in a convenient room, near to that in which the Lodge is to be consecrated.

After the officers of the new Lodge are examined, they send a messenger to the Grand Master, with the following message:

MOST WORSHIPFUL: The officers and brethren of Lodge, who are now assembled at, have instructed me to inform you, that

the Most Worshipful Grand Lodge (or Grand Master) was pleased to grant them a letter of Dispensation, bearing date the day of in the year, authorizing them to form and open a Lodge of Free and Accepted Masons, in the of; that since that period they have regularly assembled, and conducted the business of Masonry according to the best of their abilities; that their proceedings having received the approbation of the Most Worshipful Grand Lodge, they have obtained a Charter of Constitution, and are desirous that their Lodge should be consecrated, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

The Grand Master and his officers, or their representatives, walk in procession to the room of the new Lodge.

If the ceremonies are performed in public, the Grand Marshal then forms the procession in the following order:

Tiler, with drawn sword;
Two Stewards, with white rods;
Master Masons, two and two;
Junior Deacons;
Senior Deacons;

Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Past Masters;
Members of the higher degrees;

THE NEW LODGE.

Tiler, with drawn sword;
Stewards with white rods;
Master Masons;
Junior and Senior Deacons;
Secretary and Treasurer;
Two brethren carrying the Lodge;
Junior and Senior Wardens;
The Holy Writings, carried by the oldest member
not in office;
Worshipful Master;
Music.

THE GRAND OFFICERS.

Grand Tiler, with drawn sword;
Grand Stewards, with white rods;
Grand Pursuivant, with sword;
Grand Secretary and Grand Treasurer;
A Past Master, bearing the Holy Writings, Square
and Compasses, supported by two
Stewards with rods;
Two Burning Tapers, borne by two Past Masters;
Grand Chaplain and Orator;
The Tuscan and Composite Orders;
The Doric, Ionic, and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;

Past Grand Masters;
The Celestial and Terrestrial Globes, borne by
two brethren;
Junior Grand Warden, carrying a silver vessel with oil;
Senior Grand Warden, carrying a silver vessel with wine;
Deputy Grand Master, carrying a golden vessel
with corn;
Master of the oldest Lodge, carrying the Book of
Constitutions;
GRAND MASTER,
Supported by the Grand Deacons, with white rods;
Grand Standard Bearer;
Grand Sword Bearer, with drawn sword.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master, and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The BIBLE, SQUARE and COMPASSES, and BOOK OF CONSTITUTIONS, are placed upon a table in front of the Grand Master; the *Lodge** is placed in the center, upon a platform covered with white linen, and encompassed by the three tapers, and the vessels of corn, wine and oil.

* The *Lodge*, technically speaking, is a piece of furniture, made in imitation of the Ark of the Covenant, which was constructed according to the form of the Temple. The instrument usually used on occasions of Constituting, Consecrating and Dedicating Lodges, is a box, of an oblong-square shape, covered with white linen.

The following services then take place, using the following or some other appropriate Odes :

O D E.

AIR—*Shirland. S. M.*

Ps. 1. 15

Great source of light and love,
To thee our songs we raise !
O ! in thy temple, LORD, above,
Hear and accept our praise !

Shine on this festive day,
Succeed its hoped design,
And may our Charity display
A love resembling thine.

May this fraternal band,
Now *Consecrated*—blest,
In union all distinguished stand,
In purity be drest.

Prayer is then offered by the Grand Chaplain; at the conclusion of which an Oration is delivered by some competent Brother.

O D E.

AIR—*Dulce Street. L. M.*

How blest the sacred tie that binds
In sweet communion kindred minds !
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one.

Together oft they seek the place
Where Masons meet with smiling face;
How high, how strong their raptures swell,
There's none but kindred souls can tell.

Nor shall the glowing flame expire,
When dimly burns frail nature's fire;
Then shall they meet in realms above,
A heaven of joy, a heaven of love.

The Grand Marshal then forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows :

MOST WORSHIPFUL : A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a Dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the Fraternity.

The records are then presented to the Grand Master who examines them, and if found correct, proclaims :

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a Warrant, establishing and confirming them in the rights and privileges of a *regularly constituted Lodge*; which the Grand Secretary will now read.

After the Warrant is read, the Grand Master then says :

We shall now proceed, according to ancient

usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their Jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master elect to the Grand Master, saying :

MOST WORSHIPFUL: I present you Brother, whom the members of the Lodge now to be constituted have chosen for their Master.

The Grand Master asks the brethren if they remain satisfied with their choice. [*They bow in token of assent.*]

The Master elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. [*They bow as before.*]

The officers and members of the new Lodge form in front of the Grand Master ; and the business of *Consecration* commences.

The Grand Master, attended by the Grand Officers, form themselves in order around the Lodge—all kneeling.

A piece of solemn music is performed while the Lodge is uncovered.

After which, the first clause of the consecration prayer is rehearsed by the Grand Chaplain, as follows :

Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial

temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications! Permit us, O thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory!

Response by the Brethren: As it was in the beginning, is now, and ever shall be; world without end. AMEN.

The Deputy Grand Master presents the golden vessel of Corn, and the Senior and Junior Grand Wardens the silver vessels of Wine and Oil, to the Grand Master, who sprinkles the elements of consecration upon the Lodge.

The Grand Chaplain then continues:

Grant O LORD our God, that those who are now about to be invested with the government of this Lodge, may be endowed with wisdom to instruct their brethren in all their duties. May *brotherly love, relief, and truth*, always prevail among the members of this Lodge; may this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren, wherever dispersed ; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to thee all the members of thy whole family. May they increase in grace, in the knowledge of thee, and in the love of each other.

Finally : may we finish all our work here below with thy approbation ; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal ! AMEN.

Response : As it was in the beginning, is now, and ever shall be. So mote it be.

DEDICATION.

A PIECE of solemn music is performed while the Lodge is uncovered.

The Grand Master then, standing with his hands stretched forth over the Lodge, exclaims :

To the memory of the Holy Saints JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtues.

Response : As it was in the beginning, is now, and ever shall be ; world without end.
AMEN.

A piece of music is performed while the brethren of the new Lodge advance in procession, to salute the Grand Officers, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

CONSTITUTION.

THE Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worshipful Grand Lodge of Tennessee, I now constitute and form you, my brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings.

Response. So mote it be. AMEN.

The public grand honors are then given by the brethren.

INSTALLATION OF THE OFFICERS OF A LODGE.

THE new Lodge having been Consecrated, Dedicated and Constituted, it is next required that the officers be installed.

At every election in a Subordinate Lodge, it is necessary that the officers should be installed. This ceremony may be performed by any Past Master. At the installation, the Installing Officer appoints some Present or Past Master, or if none be present, an old well-informed Master Mason to act as Conductor of Ceremonies, whose duties will be to present the officers elect severally in front of the altar for installation.

The Jewels of the several officers are collected and laid in an orderly manner upon the altar for convenient use.

The Grand Master or Installing Officer says to his Deputy :

Right Worshipful Deputy, have you carefully examined the Master elect, and do you find him well-skilled in the science of Masonry?

The Deputy replies :

Most Worshipful Grand Master, I have carefully examined and so find him.*

You will then present him at the altar for installation.

*A private examination is understood to precede the installation of the Master.

The Deputy, taking the Master elect, presents him at the altar, saying:

Most Worshipful Grand Master, I present my Worthy Brother, A. B., to be installed Master of this Lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the Fraternity, I doubt not he will discharge his duties with fidelity, and with honor.

The Grand Master then addresses him:

BROTHER: Previous to your investiture, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a Lodge.

The Grand Master then reads a summary of the ancient Charges to the Master elect, as follows:

I. You agree to be a good man and true, and strictly to obey the moral law?

II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?

III. You promise not to be concerned in plots or conspiracies against the government, but patiently to submit to the law and the constituted authorities?

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitutions of the Order?

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge?

VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry?

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art?

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to

every edict of the Grand Lodge, that is not subversive of the principles and ground-work of Masonry?

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay a proper attention to all the duties of Masonry, on convenient occasions?

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely made therein, being contrary to the ancient usages of the Order?

XIV. You admit that no person can be made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character?

XV. You agree that no visitors, shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge?

The Grand Master then addresses the Master elect as follows:

These are the regulations of Free and Accepted Masons. Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you?

The Master having answered in the affirmative, the Grand Master thus addresses him:

Brother A. B., in consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your skill and capacity to govern the same.

The Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge. The various implements of his profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve the same, and duly transmit it to your successor in office.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

You will now be solemnly inducted into the oriental chair of King SOLOMON; during the performance of this ceremony it is requested that all but regularly installed Masters of Lodges, and Past Masters, will retire.*

*If the installation is performed in a public place, or it is otherwise impracticable, this as well as other private ceremonies are omitted.

All but actual Masters and Past Masters having retired, the new Master is invested with the mysteries of the Past Master's degree, and solemnly inducted into the chair. When the doors are opened, the brethren return, and forming an avenue on each side, from the west to the east, the new Master being in the chair, the Grand Master says :

Master, behold your Brethren!

Brethren, behold your Master!

The grand honors are then given.

When the grand honors are given, a procession is formed, and the brethren pass around the Lodge, signifying their respect and obedience by the usual *distinctive marks* in the different degrees, during which time the following Installation Ode may be sung :

MUSIC—*Italian Hymn.*

Hail, Masonry divine,

Glory of ages shine ;

Long may'st thou reign !

Where'er thy Lodges stand,

May they have great command,

And always grace the land ;

Thou art divine.

Great fabrics still arise,

And grace the azure skies—

Great are thy schemes ;

Thy noble orders are

Matchless beyond compare ;

No art with thee can share ;

Thou art divine.

HIRAM, the architect,
Did all the craft direct
How they should build ;
Sol'mon, great Israel's King,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

After the singing of the Ode, the Master calls the Lodge to order, and the other officers are respectively presented in the same manner as the Master, by the Conductor, when the Installing Officer delivers to each a short charge, as follows :

TO THE SENIOR WARDEN.

BROTHER C. D.: You are elected Senior Warden of this Lodge, and are now invested with the insignia of your office.

The *Level* teaches that we are descended from the same stock, partake of the same nature, and share the same hope ; "that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes." It also reminds us, that although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that in the Lodge and our Masonic associations, we are on a level. This implement teaches us that a time will come, and the wisest

knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of all human greatness, reduce us to the same state.

Your regular attendance on the stated and other meetings of the Lodge is essentially necessary. In the absence of the Master, you are to govern the Lodge, and in his presence assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. *Look well to the West*, and guard with scrupulous care the pillar committed to your charge.

He is conducted to his proper station.

TO THE JUNIOR WARDEN.

BROTHER E. F.: You are elected Junior Warden of this Lodge, and are now invested with the insignia of your office.

The *Plumb* admonishes us to walk uprightly in our several stations; to do unto others as we would have others do unto us; to observe the just medium between intemperance and pleasure, and make our passions and prejudices coincide with the line of our duty.

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge; but to you is especially committed the superintendence of the Craft during the hours of refreshment; it is, therefore, not only necessary that you should be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft convert the purposes of refreshment into intemperance and excess. *Look well to the South.* Guard with vigilance the pillar committed to your charge, that nothing may disturb the harmony of the Lodge, or mar its *beauty*.

He is conducted to his proper station.

TO THE TREASURER.

BROTHER G. H.: You have been elected Treasurer of this Lodge, and have been invested with the badge of your office.

It is your duty to keep a faithful account of all moneys received for the use of the Lodge, and pay them out to the order of the Worshipful Master, with the consent of the Lodge. Your own honor, and the confidence the brethren repose in you, will excite to that faith-

fulness in the discharge of the duties of your office which its important nature demands.

He is conducted to his proper station.

TO THE SECRETARY.

BROTHER I. J.: You have been elected Secretary of this Lodge, and have been invested with the badge of your office.

It is your duty to keep the records regularly, fairly and faithfully; to receive all moneys and pay them into the hands of the Treasurer, and to issue summonses at the Master's direction. Your love to the Craft and attachment to the Lodge will induce you cheerfully to fulfill the duties of your office; and in so doing, you will merit the esteem of your brethren.

He is conducted to his proper station.

TO THE CHAPLAIN.

REV. BROTHER K. L.: You are appointed Chaplain of this Lodge, and are now invested with the badge of your office.

It is your duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is "to point to

heaven and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

TO THE SENIOR AND JUNIOR DEACONS.

BROTHERS M. N. AND O. P.: You are appointed Deacons of this Lodge. It is your duty to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as the reception of candidates, and the introduction and accommodation of visitors. Those columns, the badges of your office, I entrust to your care, in full confidence of your vigilance and attention.

They are conducted to their proper stations.

TO THE STEWARDS.

BROTHERS R. S. AND T. U.: You are appointed Stewards of this Lodge. The duties of your office are to assist in the collection of all dues; to keep an account of Lodge expenses; to see the tables properly furnished at refreshment, and that every brother is suitably provided for; and generally, to assist the Dea-

cons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

TO THE TILER.

BROTHER V.: You are appointed Tiler to this Lodge; the duty assigned you is of the utmost importance. Your constant attendance cannot be dispensed with but by permission of the Master. Be careful, and discharge your duty with zeal and vigilance.

He is conducted to his proper station.

The Grand Master, or his representative, then addresses the officers and members as follows :

WORSHIPFUL MASTER: Having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve upon you. The honor, reputation, and usefulness of your Lodge will materially depend upon the skill and ability with which you manage its concerns. As Master of this Lodge, it will be your especial duty to attend to the administration of its ceremonies, and preserve the ancient Landmarks of the Order now committed to

your care—permit no innovation in the principles or rites of the Order.

Upon all suitable occasions remind the brethren, that Masonry is founded upon the great moral principle set forth in the sacred volume, which we receive as the rule and guide of our faith and practice. Exhort them to govern themselves by these principles, as well with the world at large as with each other. Teach them to reverence the three great lights, comprehending the Holy Bible, the perfect Square, and the extended Compass, the explanation of which must be familiar to your mind, and which include some of the most important duties inculcated in our Order.

As the great object of our Institution is to inculcate sound morality; to make men honest and upright, true to their God, and faithful to their country, and to unite them by the strong bonds of charity, friendship and brotherly love, great care should be taken in the admission of members, lest by the introduction of bad materials the Institution should be corrupted. It should be constantly borne in mind, that the respectability and usefulness of a Lodge does not consist in the number, but in the character

of its members. As it is the design of Freemasonry to create friendship, to make provision for the relief of poor and distressed brethren, and protect the widow and the orphan; to inculcate reverence for Almighty God; and to encourage the growth of the social virtues which dignify and adorn human nature, and render mankind peaceful and happy, the doors of the Lodge should be closed against the idle, the profligate, the intemperate and licentious. If, unfortunately, unworthy members should gain admission, it will be your duty to exercise proper discipline to correct abuses, and restrain the refractory. Unruly members should be reduced to order. The first risings of vice should be suppressed, and when kind and affectionate admonitions fail, the unworthy should be removed as a blot upon the Order.

Permit me, Worshipful Master, to remark, that to preserve the purity of our Order, and maintain unimpaired its ancient rites and ceremonies, instruction is necessary. The mysteries of the Order are to be unfolded, and the moral duties inculcated. The minds of the brethren are to be enlarged and informed. They are to be frequently reminded of the

duties they owe to Almighty God, the giver of every good and perfect gift. They must be taught to be good men and true; to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offence, and characters unspotted from the world. Thus taught and thus acting, they will convince mankind of the value of the Institution.

BROTHERS SENIOR AND JUNIOR WARDENS: To you are committed the pillars of *strength* and *beauty*. It is your duty, therefore, to set before the brethren who surround these pillars the corn of nourishment, the wine of refreshment, and the oil of joy, in those moral lessons our Order inculcates. In your own persons you should give evidence that you are governed by the principles of the Order, as it is by a due regard to them in your own lives and conduct, that you can expect obedience in others. Perform the duties of your respective stations, "and the blessings of the widow and the fatherless will rest upon you;" the prayers of the children of sorrow will cheer your dying hours, and you will receive from your Almighty Father an inheritance incorruptible and undefiled, that fadeth not away.

BRETHREN OF THE LODGE: Such is the nature of our Constitution, that some must of necessity rule and teach, others must submit and obey. The officers you have chosen, and who have been solemnly installed, are sufficiently acquainted with the rules of propriety, and the laws of the Institution, as to avoid exceeding the powers with which they are entrusted. The harmony of the Lodge will materially depend upon the good order you may preserve in the conduct of its business, and the courtesy and forbearance you may observe toward each other in its deliberations.

I charge you, then, as you shall answer at the great day, that you "walk worthy of the vocation by which you are called," and suffer no faults, no imperfections on your part, to tarnish the luster of your Jewels, or bring discredit on the Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end make yourselves intimately acquainted with all its principles and obligations; and practice in your lives all its duties and requirements. Divest yourselves, brethren, of that coldness and apathy so fatal to your best interests; shun those affections and groveling passions which are unworthy of a soul that

claims affinity with the "Sons of Light," and put forth all your energies to grasp whatever is noble or elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitterness spring up to trouble you. Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in their thousand forms. If in the frailty of mortality, some individual brother shall be subject to the occasional influence of unholy feelings, and shall wander into forbidden paths, seek the wanderer out, bring him back to the fold, and show him the superior loveliness of virtue.

Finally, brethren, be of one mind, live in peace. Let nothing disturb that pure, warm and holy love our ritual enjoins. Follow these injunctions, and your Lodge will flourish. May the *tenets of your profession* be transmitted through your Lodge unimpaired from generation to generation.

The Grand Marshal, or the Conductor of Ceremonies, then proclaims :

In the name of the Most Worshipful Grand Lodge of the State of Tennessee, I proclaim the Officers of this Lodge duly installed.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE.

AT the hour appointed for the installation of the officers of the Grand Lodge, the Installing Officer (who should be the retiring Grand Master, the actual Grand Master of another jurisdiction, or a Past Grand Master,) will assume the Chair, call to order, and announce the business before the Grand Lodge. The officers to be installed will then vacate their places respectively, and substitutes will be appointed for the occasion.

The Grand Master and the other Grand Officers elect, to be installed, will be in waiting in an adjoining apartment.

The announcement of the Installing Officer may be in the following form:

Brethren, your Grand Master and other Grand Officers for the ensuing year, having been duly elected, we are now in readiness to perform the ceremony of installation. The R. W. Grand Marshal will announce to them that we are waiting to receive them.

The Grand Marshal then retires, and on his return reports:

MOST WORSHIPFUL: The Grand Master and other Grand Officers elect are without, in readiness to be installed into office, when it is your pleasure to receive them.

Installing Officer. The R. W. Grand Marshal will admit them, and conduct them to the East before the altar.

Should there be objection to the installation of any or either of them, it must now be made.

As they enter the room, the Grand Lodge is called up by the Installing Officer in the usual manner and remain standing.

The Grand Marshal conducts them to the altar in procession, two and two, in order of rank, the Grand Master elect and the Deputy Grand Master being first. He then says:

MOST WORSHIPFUL: The Grand Officers elect are before you, and await your pleasure. I have the honor to present to you for installation Brother A. B., who has been duly elected Grand Master of Masons of the State of Tennessee, for the ensuing year.

Ins. Of. (To the Grand Master Elect.) My Brother, the exalted station to which the free choice of your brethren has called you, involves great responsibilities, and requires to be inaugurated by solemn sanctions. It elevates you to a position from which the power and prerogative may depart with the expiration of your term of service, but the honor and dignity, except by your own act, never. Have you been instructed in the secret rites and ceremonies appertaining to the high office of Grand Master of Masons preparatory to your installation, and by

which you may acquire and forever retain the evidence of your rank among Masons?

G. M. Elect. I have not.

Ins. Of. My Brother, it will be necessary for you to retire and receive those instructions from our M. W. Past Grand Masters here present, who will escort you. And as we are now upon the threshold of a great and important undertaking, Masonic teachings require that we should bow in solemn prayer with our R. W. Grand Chaplain.

Grand Chaplain. Brethren, let us pray.

The Grand Chaplain may then make an appropriate extemporaneous prayer, or use the following:

Eternal source of Life and Light! We, thine unworthy creatures, reverently bow before thee in adoration and praise. As when we first saw the light at our mystic altar we first implored thy guidance, protection, and aid, so now we seek thee for thy divine blessing and direction. In thy might we are strong, and without thee, in our best and highest estate, we are but frail and feeble beings. We humbly implore thy divine favor upon this occasion, and upon the Institution in whose services we are now engaged. Make it yet more helpful and beneficial to our race, and inspire all who are connected with it with an ardent love to thee, to each other, and to every member of the human family. Bless now thy servant before thee, who is about to assume a new and important relation to his brethren. Give

him wisdom; give him strength; give him love. Enable him so to bear rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities, and enable him so to discharge them as to win all hearts. Add thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to thee, and to the Fraternity; and may they ever be faithful and zealous, and assist to uphold the hands of their chief in all good deeds. In thee, oh God! as in the days of our apprenticeship, do we put our trust. Be thou our faithful Friend, Conductor, and Guide, in the unseen vicissitudes of life before us, and bring us all, at last, to see the Great Light, inaccessible and full of glory, in thy presence, where we shall behold thee with unclouded vision forever more. AMEN.

Response. So mote it be.

Ins. Of. The Most Worshipful brethren, Past Grand Masters present, will now retire with the Grand Master and give him the suitable instruction in the manner known to them only, preliminary to the further ceremonies of installation. Brethren will be seated.

He then calls down, and the Grand Officers elect, other than the Grand Master, are provided with seats near the altar. The Past Grand Masters retire to some

suitable apartment and engage in ceremonies with the Grand Master elect, not proper to be written.

When this is done they return, having previously given notice of their approach by the Grand Marshal. Upon their entrance, the Grand Lodge is again called up, and after they have arrived near the East, one of their number says:

Past Grand Master. Most Worshipful, our distinguished brother having been duly instructed by us, is now prepared to assume his installation vows.

Ins. Of. It is well; and with pleasure do we now proceed in our further services. R. W. Grand Marshall you will conduct our brother to the altar, to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, where he kneels, the acting Grand Deacons holding their rods crossed over his head. The Installing Officer then administers the oath of office, the Grand Master elect repeating after him, as follows:

I, A. B., in the presence of Almighty God, and before the Grand Lodge of the State of Tennessee, do promise and swear, that, to the best of my ability, I will faithfully, honestly, and impartially perform the duties of Grand Master of Masons in this jurisdiction during my term of office; and that I will conform to, and maintain, the constitutions, laws, rules, and regulations of the Grand Lodge of the State of Tennessee, and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto. So help me God.

He then rises, and the Grand Marshal conducts him near the chair of the Installing Officer.

Ins. Of. Most Worshipful Brother—for from henceforth you are entitled thus to be hailed—in inducting you to your Chair of office as a symbol of the commencement of your government over the Craft, I am performing a most solemn duty. By immemorial usage and the irrevocable Landmarks of Masonry, you are invested as Grand Master of Masons, with powers and prerogatives which are well nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions, which I doubt not you have formed in your own mind that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect, or soundness of judgment; to rule *well* has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will, that obedience and order, the chief requisites of good government, are secured, but by holding the key to the hearts of men.

The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well,

should possess and practice several important requisites.

As a *man*, he should be of approved integrity and irreproachable morals; freed from the dominion of hasty temper and ill-governed passions; of good repute in the world; and practicing, as an example to the Craft, the cardinal virtues of Fortitude, Prudence, Temperance, and Justice.

As a *citizen*, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations.

As a *Mason*, he should cling to the old Landmarks, and be sternly opposed to their infringement; be a proficient in the laws, language and literature of the Fraternity; be desirous to learn and apt to teach; though not for the time a workman, yet be master of the work and qualified to earn his wages; be prompt to aid and relieve, and slow to demand it; be ever mindful, that though elevated for a time above his fellows, that he is elevated *by* them, and that he is yet a Craftsman, more sacredly bound by a Craftsman's obligation; and that he should cultivate everywhere, and at all times, the golden tenets of Brotherly Love, Relief and Truth.

As an *officer*, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his brethren, and therefore interested in the welfare of each and all; be devoid of undue ostentation and haughty overbearing; be ac-

cessible to all ; cultivating the closest friendship and the most unlimited confidence with his associate officers ; be eager to take counsel with his brethren, and ready to give it ; be patient in investigation and hearing ; be deliberate in judgment ; be prompt in execution ; be forbearing long and much with evil-doers ; be ready to reward good ; be devoid of favoritism and wholly impartial ; be watchful over the treasury ; having an eagle eye upon every portion of his jurisdiction ; and breasting over the restless spirit of innovation.

Such are some of the most important qualifications which a Grand Master should possess, and the leading errors which he should avoid. It may be that most, if not all, of your predecessors have failed to reach this standard ; but it is attainable ; and be it your purpose to reach it, and be a bright and shining example to those who shall come after you !

It now but remains for me to clothe you with the external insignia of your rank and authority.

I now, with great pleasure, invest you with this Jewel of your office, whose symbolic meaning will now have a new and striking significance to you. (*Presents the Jewel.*)

I also present you with this Gavel as the potent emblem of Masonic power, which, in your hands, should never be sounded in vain. (*Presents the Gavel.*)

I now surrender to you this seat of authority. (*Places him in the Chair.*)

And render you this, the first act of homage due to you as Grand Master.

The Grand Master having been covered on taking the Chair, the Installing officer uncovers and bows very low.

Ins. Of. I now hail, salute and proclaim you Grand Master of Masons of the State of Tennessee! Brethren, behold your Grand Master!

Senior Grand Warden. Brethren, behold our Grand Master!

Junior Grand Warden. Brethren, behold our Grand Master!

The Brethren with their arms crossed, * * * * *; and then all, under the direction of the Installing officer, salute with the public grand honors.

The retiring Grand Master may then address his newly installed successor and brethren, and the Grand Master may, if he chooses, also address the Grand Lodge. If he does not wish to do so, he may call down, and the brethren remain seated during the remainder of installation, except as called up during the obligations.

It will be proper for the Grand Master here to announce the names of the appointed officers, that they may be installed with the rest.

In case of the re-election of a Grand Master, the preceding ceremony will be omitted, except that he be conducted near the Chair, the Charge given him, invested with the Jewel and Gavel, inducted and saluted as above directed. So in the case of any other officer being re-elected, he will be invested, and given the Charge only.

The Grand Master then proceeds with the installation of the remaining officers, or he may place the Installing Officer again in the Chair, delivering him, without ceremony, the Gavel and Jewel. In designating the officers hereafter, we will suppose the last to have been done.

Ins. Of. R. W. Grand Marshal, you will now present the Deputy Grand Master elect for installation.

Grand Marshal. Most Worshipful, I have the pleasure to present to you for installation, Brother C. D., who has been duly elected to the office of Deputy Grand Master.

The foregoing address of the Installing Officer, and presentation by the Grand Marshal, may be used for all the remaining officers, simply changing the name and title of the officer. It may also be used for the Grand Master when re-elected. The order of the Installing Officer, next following, will be omitted when the officer to be installed has been re-elected.

Ins. Of. R. W. Grand Marshal, you will conduct our brother to the altar to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, when he kneels, and is attended by the Grand Deacons, as in the case of the Grand Master, and takes the same obligation, with the change of name and designation of office.

Ins. Of. R. W. Brother, you have not been an inattentive observer of the ceremony of installing the

M. W. Grand Master, for you are aware that in case of his incapacity to act in contingencies mentioned in our constitutions, you succeed to his duties and prerogatives, as you do also when acting as his substitute in any matters specially delegated to you. Your office, therefore, is one of great dignity and importance, and it was in view of these considerations that your brethren selected you to fill it. Treasure up, therefore, the suggestions made to the M. W. Grand Master, for you know not how soon they may have a personal application to you; and remember, also, that usage, as well as our particular regulations, have placed you in most intimate and confidential relations to him, as supporter and counselor.

I now, with pleasure, proceed to invest you with your Jewel of office, (*gives it*), and proclaim you Deputy Grand Master of Masons of the State of Tennessee. You will now be seated in your place, which is at the right hand of the M. W. Grand Master.

Before he is seated, the Installing Officer calls up the Grand Lodge, and salutes the Deputy Grand Master with the grand honors.

The others of the first six elective Grand Officers are presented and obligated in like manner as the Deputy Grand Master, but without being saluted with the grand honors.

The Charges to the remaining officers installed, (which may be varied at the pleasure of the Installing Officer, as occasion requires,) are as follows :

TO THE SENIOR GRAND WARDEN.

Right Worshipful Brother, the position which you occupy in the Grand Lodge and among the Fraternity, is one of no little importance. In the Grand Lodge, to control practically, under the direction of the Grand Master, the admission of all visitors; to announce specially those who are of rank or eminence, and to aid in the preservation of order, and at all times to render counsel and advice to the Grand Master, are high and responsible duties, requiring circumspection, vigilance and reflection; but when to these is superadded the more onerous labor, in conjunction with the Junior Grand Warden, of diligently preserving the ancient Landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft. Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your brethren, and it will be your duty and pleasure so to act as to justify their confidence.

In investing you with the Jewel of your office, and directing you to the place of your immediate official action, in the West, I am performing a grateful duty.

TO THE JUNIOR GRAND WARDEN.

Right Worshipful Brother, as the duties of your office and the qualifications for it are almost identical with those of the Senior Grand Warden, except as it respects the introduction of visitors, I will only add to the Charge given to that officer, that you be

equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors, and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the Jewel of your office, and repair to the South, being ever watchful, whether in labor or at refreshment, that the *high twelve* of observation do not find you with your work, and that of the Craft you superintend, unperformed.

TO THE GRAND TREASURER.

Right Worshipful Brother, in intrusting you with the books and funds of the Grand Lodge, as appertaining to your office, I am but their organ in placing them in your possession, as one well qualified to keep and manage them, as your past integrity, accuracy, and prompt business habits testify, an appreciation of which has been evinced by their choice of you as Grand Treasurer.

The Keys, forming the Jewel of your office, have a twofold significance. They are instruments to bind as well as to loose; to make fast as well as to open. They will never, I am confident, be used by you in any other manner than the constitutions, laws, rules, and regulations of the Grand Lodge shall direct.

TO THE GRAND SECRETARY.

Right Worshipful Brother, usage as well as positive enactments from time to time have rendered the

duties of the office of Grand Secretary more onerous and varied than that of any other officer. Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill, and industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every State and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State. The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our constitutions, my brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your brethren to confide this trust to you, and I feel assured that it is well placed.

In investing you with your official Jewel, the Pens, I am persuaded that they will make an endearing record not only to your praise, but to the welfare of a Craft so largely dependent upon your experience and integrity.

TO THE GRAND CHAPLAIN.

Reverend and Right Worshipful Brother, that Holy Book, which is the chart and text-book of your

sacred calling, is also the great light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. Teach us from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us; and warn us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions, and fulfilled your important trust.

It is fitting that an emblem of the sacred volume should be the Jewel of your office, with which I now invest you.

TO THE GRAND DEACONS.

Right Worshipful Brothers, as messengers of the Grand Officers, and as useful assistants in our ceremonies, your respective official positions are of very great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices, and we know that you possess them.

As Senior and Junior Grand Deacons of this Grand Lodge, you are now invested with the Jewels of office, together with these rods as tokens of your authority.

TO THE GRAND MARSHAL.

Right Worshipful Brother, the duties of your office require energy, activity, and quickness of perception. The good order of the Fraternity, in its general assemblies and processions, depends upon your care, skill, and assiduity. Possessing these qualifications.

you have been appointed Grand Marshal, and I now with pleasure, install you into office, and invest you with your appropriate Jewel. It denotes command, as the organ of the Grand Master, to whom you will be near at hand to execute his orders.

TO THE GRAND SWORD-BEARER.

Right Worshipful Brother, the Sword which you bear is the time-honored symbol of Justice and Authority. It reminds the beholder of the dignity of the body whose emblem it is. It is also the guardian and protector of the standard of the Grand Lodge. Be ever faithful to your trust. Let this Jewel of your office remind you of its nature.

TO THE GRAND PURSUIVANT.

Worshipful Brother, you are to act as the messenger of the Grand Lodge, and the herald to announce the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no improper person may gain admittance. You also have in your keeping the clothing and Jewels of the Grand Officers, which you should be careful to keep in a good condition, and neatly and orderly arranged for use at all times. Receive your emblem of office and repair to your station inside the door.

TO THE GRAND STEWARDS.

Right Worshipful Brothers, in olden times your province was to superintend and provide for the festivals of the Craft, and that duty still remains to you, although there is rarely occasion for its exercise. But we are taught that "it is better to go to the house of mourning, than to the house of feasting," and hence on you has been appropriately imposed the dispensation of our beneficent charities. That it is a grateful duty all hearts testify, and we know that yours most fully respond to it. Receive the Jewels of your office, together with the white rods.

TO THE GRAND TILER.

Worshipful Brother, the importance of the duties of your place cannot be overrated. Care and watchfulness are indispensably requisite, and in all cases, unless thoroughly satisfied with the character and identity of those desiring admittance, let your doubts prevail. Ours is a sanctuary, entrusted to you faithfully and vigilantly to guard, and you have always at hand the means of being fully satisfied. Irreparable injury might result from a negligent or careless discharge of your duty. Your station is ever outside the door, and to which you will now repair with this Jewel, and also with this implement of your office. (*Giving a Sword.*)

The several officers being now duly installed, the Installing Officer will retire, after surrendering the Jewel and Gavel to the Grand Master. It may be

proper and expedient, before doing so, to have an appropriate Ode or piece of music.

Grand Master. Right Worshipful Grand Marshal,
I now declare the several officers of the Most Worshipful Grand Lodge of the State of Tennessee duly installed into office, for the ensuing year, in **AMPLE FORM**. You will cause proclamation to be made in the South, West and East.

The Junior Grand Deacon proclaims in the South, the Senior Grand Deacon in the West, and the Grand Marshal in the East, each as follows, the Grand Lodge being called up:

By order of the Most Worshipful Grand Master, and by authority of the Most Worshipful Grand Lodge of the Free and Accepted Masons of the State of Tennessee, I proclaim that its Grand officers are now duly installed in **Ample Form**.

Response. So mote it be.

The Grand Lodge is called **down**.

LAYING FOUNDATION STONES OF PUBLIC STRUCTURES.

THIS ceremony should be conducted by the Grand Master, or the Deputy Grand Master ; however, when neither can attend, the Grand Master should appoint some capable Past Master to conduct it. The Lodge is opened by the Grand Master, and the rules for regulating the procession are read—the necessary cautions are given, and the Lodge called to refreshment, after which the procession is formed and proceeds to the place appointed in the following order :

Tiler, with drawn sword;

Stewards, with rods;

Entered Apprentices;

Fellow Crafts;

Master Masons;

Two Deacons, with rods;

Secretary and Treasurer;

Past Wardens;

Senior and Junior Wardens;

Past Masters;

Mark Masters;

M. E. Masters;

Royal Arch Masons;

Knights Templar;

Two Stewards with white rods;

Principal Architect, with Square, Level and Plumb;

Bible, Square and Compasses, carried by an Acting or

Past Master, supported by two Stewards;

Chaplains;

The Five Orders of Architecture;

Past Grand Wardens;

Past Deputy Grand Masters;

Chief Magistrate and Civil Officers of the place, (if the building to be erected be for public purposes;)

Junior Grand Warden, carrying the silver vessel with Oil;

Senior Grand Warden, carrying the silver vessel with Wine;

Deputy Grand Master, carrying the golden vessel with Corn;

Master of the oldest Lodge, or oldest Past Master, carrying the Book of Constitutions;

GRAND MASTER,

Supported by two Deacons, with rods;

Grand Sword Bearer, with drawn sword.

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession arriving at the arch, opens to the right and left, and uncovering, the Grand Master and his officers pass through the lines to the platform, while the rest of the brethren surround the platform, forming a hollow square.

The Grand Master commands silence and announces the purposes of the occasion, when the following, or some other appropriate, Ode is sung :

MUSIC—Rule Britannia.

When earth's foundation first was laid,

By the Almighty Artist's hand;

'Twas then our perfect, our perfect laws were made,

Established by His strict command.

Hail! mysterious, Hail, glorious Masonry!

That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, to fix his home.
Hail! mysterious, etc.

Illustrious hence we date our Art,
Which now in beauteous piles appear,
And shall to endless, to endless time impart,
How worthy and how great we are.
Hail! mysterious, etc.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, truth and friendship, and friendship socially,
Unite our hearts and hands around.
Hail! mysterious, etc.

Our actions still by Virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, etc.

If the building to be erected be one for public purposes, for example, a Church, a Court-house, etc., the Chairman of the Board of Commissioners appointed for its erection will briefly address the Grand Master, stating the purposes for which the building is designed, and requesting that the corner-stone be laid according to the ancient forms and ceremonies of the Craft. If the building be intended for Masonic purposes, the address will be varied according to circumstances.

The following or some other suitable prayer is then offered by the Grand Chaplain :

PRAYER.

ALMIGHTY GOD! Creator and upholder of the Universe! who from primeval nothingness didst first call chaos into order; on whom eternity hath its foundations! Of light and life, of harmony and joy, sole origin; All *beauty, strength and wisdom* thine! Thou, LORD, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. Thy light and life, in their wide plenitude pervading worlds, have reached our bosoms. We are, O God! and surely thou must be! As children of thy creation, having the germ and image of our Father's mind, we too create and make, plan and mould. In thee is our wisdom; in thee is our might! Oh thou Eternal God! without whom nothing is holy, we invoke thy blessing upon our present work. Protect from every danger the life and limb, the health and strength, of all who may be engaged in this building. May the Master, Fellow-Crafts, and Apprentices, be directed by thy most gracious favor, and furthered with thy continual help! May the structure of which this is typical be cemented and adorned, completed and preserved, by those good offices

and kind affections which he requires who will lay judgment to the line and righteousness to the plummet. From this corner-stone, "well tried, true and trusty," may the good work advance in peace and harmony, till all worthy brethren shall bring forth the head stone with shouting, crying, Grace and peace be unto it. And to thy holy name be all honor and praise, now and forever. AMEN.

Response: So mote it be.

After the prayer, the following or some other suitable Ode will be sung :

Great Architect of Earth and Heaven
By time nor space confined,
Enlarge our love to comprehend
Our brethren, all mankind.

Where'er we are, whate'er we do,
Thy presence let us own;
Thine eye, all-seeing, marks our deeds,
To thee all thoughts are known.

While nature's works and science' laws
We labor to reveal,
O! be our duty done to Thee
With fervency and zeal.

With faith our guide and humble hope,
Warm charity and love,
May all at last be raised to share
Thy perfect light above.

At the conclusion of the hymn, the stone will be raised up under the direction of the Principal Architect. An engraved plate, with an appropriate inscription, and various coins and medals of the year, are then deposited by the Grand Master, or by the Grand Treasurer, by his direction, during which solemn music will be introduced.

On depositing the plate and coins, the Grand Master will say :

According to the ancient custom of our Order, I now deposit under this stone this plate, (*or this scroll, or inscription,*) and these coins bearing date of the present year. Long may they be preserved, and when ages upon ages shall have passed away, may this building be unimpaired, and the memorials which have now been deposited declare the purposes for which it was designed.

The Principal Architect will then present the Grand Master with the *Plumb, Square and Level*, saying :

MOST WORSHIPFUL : The necessary preparations having been made for laying the foundation stone of this edifice, I present you the Plumb, Square and Level, those useful implements of the Craft, by which you will be able to ascertain that the materials have been properly prepared, and the stone you are about to lay "*well formed, true and trusty.*"

The Grand Master hands the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden, and addresses those Officers as follows :

Grand Master. Right Worshipful Deputy Grand Master, what is the proper Jewel of your office?

Deputy Grand Master. The Square.

G. M. What are its moral and Masonic uses?

D. G. M. To square our actions by the Square of Virtue, and prove our work.

G. M. Apply the implement of your office to that portion of the foundation-stone that needs to be proved, and make report.

The Deputy applies the Square to the stone and says :

D. G. M. Most Worshipful, I find the stone to be square. The Craftsmen have performed their duty.

G. M. Right Worshipful Senior Grand Warden, what is the Jewel of your office?

Senior Grand Warden. The Level.

G. M. What is its Masonic use?

S. G. W. Morally, it reminds us of equality, and its use is to prove horizontals.

G. M. Apply the implement of your office to the foundation-stone, and make report.

This is done.

S. G. W. Most Worshipful, I find the stone to be level. The Craftsmen have performed their duty.

G. M. Right Worshipful Junior Grand Warden, what is the proper Jewel of your office?

Junior Grand Warden. The Plumb.

G. M. What is its Masonic use?

J. G. W. Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M. Apply the implement of your office to the several edges of the foundation-stone, and make report.

This is complied with.

J. G. W. Most Worshipful, I find the stone is plumb. The Craftsmen have performed their duty.

G. M. This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our ancient Craft.

Let the elements of consecration now be presented.

The Deputy Grand Master will then present to the Grand Master the vessels containing Corn, Wine and Oil, saying:

MOST WORSHIPFUL: I present you, to be used on this occasion according to ancient custom, these vessels containing Corn, Wine and Oil, the emblems of nourishment, refreshment and joy.

The Grand Master will then say:

Corn, Wine and Oil, seem to have been regarded by the ancients, Jews as well as Gentiles, Christians as well as heathens, as the emblems of national prosperity—the essential elements of sustenance and domestic comfort. In this light, frequent allusions are made to them in the sacred writings and in profane history, and hence, probably, originated the custom of employing them in laying the corner stones of temples and other public buildings, and in their dedication and consecration. “Wine,” saith the Psalmist, “maketh glad the heart of man; oil maketh his face to shine; and bread strengtheneth man’s heart.” Although like other customs, the actual origin of the use of these emblems in laying the foundation stones of public buildings, and in the dedication of

sacred and Masonic edifices, has been lost in the lapse of ages, it has been practiced from time immemorial by the Masonic Fraternity.

In conformity with this custom, I now pour out this vessel of Corn, as emblematic of that nourishment by which human life is sustained.

I also pour out this vessel of Wine, as emblematic of that refreshment and gladness of heart of which the Psalmist speaks, and which is the result of its moderate and temperate use.

And as JACOB anointed with oil the stone upon which his head rested, when, in a dream, he saw the ladder ascending from earth to heaven, and as MOSES poured oil on the tabernacle, so do I anoint this corner stone with Oil, and pray that the blessing of God may rest upon it, and that the copestone may be brought forth with rejoicing.

This part of the ceremony having been performed, the Grand Master will say :

May the all bounteous author of Nature, the Supreme and ever living God, bless the inhabitants of this place with all the necessities, comforts and conveniences of life—assist in the erection and completion of this building—protect the workmen against every accident, and

long preserve from decay the structure which will here arise. And may he grant to us in needful supply, *the Corn of nourishment, the Wine of refreshment, and the Oil of joy!*

Response. So mote it be.

The Grand Master strikes the stone three times with his Gavel, and the public grand honors are given. *See p. 211.*

The Grand Master then delivers over to the Architect the implements of architecture, saying:

Worthy Sir, (or Brother,) having thus, as Grand Master of Masons, laid the foundation stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master ascends the platform, when an appropriate anthem is sung.

The Grand Master then addresses the assembly as follows:

Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which

have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

Response. So mote it be. AMEN.

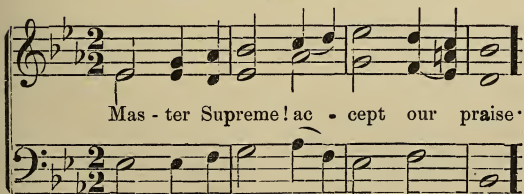
Here the Grand Master, or some other person previously selected, may deliver an Oration appropriate to the occasion.

A benediction is then pronounced by the Grand Chaplain; after which the procession returns in the same order to the place whence it set out, and the Lodge is closed with the usual formalities.

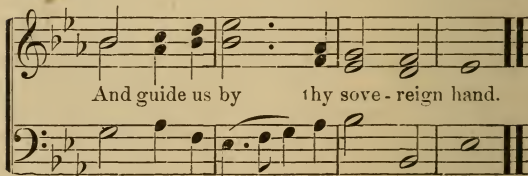
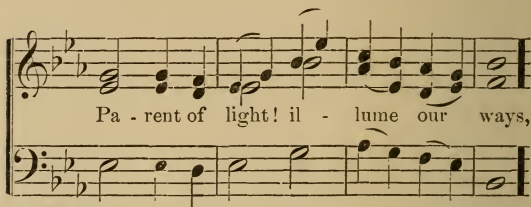
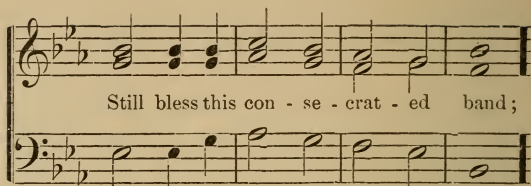
DEDICATION OF MASONIC HALLS.

THIS ceremony should be conducted by the Grand Master, or the Deputy-Grand Master, or some capable Past Master, appointed by the Grand Master. A Lodge should be opened by the Grand Master in a convenient room, near to the place where the ceremony is to be performed—the order of procession read—the necessary cautions given, and then a procession formed in the order laid down heretofore, and proceed to the Hall to be dedicated, and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward, while the Grand Master and others in succession, pass through and enter. The music continues while the procession marches three times around the Hall. The Grand Officers then repair to their stations respectively. The Lodge, which is carried in the procession, (covered with white linen,) by four brethren immediately in front of Book of Constitutions, is then placed in front of the altar, toward the East, and the gold and silver vessels and lights are placed around it. The arrangements being completed, the following or some other appropriate Ode is sung:

AIR—*Duke Street. L. M.*



Mas - ter Supreme! ac - cept our praise.



May Faith, Hope, Charity, divine,
Here hold their undivided reign;
Friendship and harmony combine
To soothe our cares, to banish pain.

May pity dwell within each breast,
Relief attend the suffering poor;
Thousands by this, our Lodge, be blest,
Till worth, distress'd shall want no more.

The Master of the Lodge to which the hall to be dedicated belongs, then rises, and addresses the Grand Master as follows:

MOST WORSHIPFUL: The brethren of Lodge, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Grand Architect then addresses the Grand Master as follows:

MOST WORSHIPFUL: Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid, (*presenting to the Grand Master the Square, Level and Plumb*,) humbly hoping, that the exertions which have been made on this occasion,

will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

BROTHER ARCHITECT: The skill and fidelity displayed in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray, that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master then rises and says:

MOST WORSHIPFUL: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played:

Grand Tiler, with drawn sword;

Grand Sword Bearer;

Grand Standard Bearer;

A Past Master, with a light;

A Past Master, with Bible, Square and Compasses, on a velvet cushion;

Two Past Masters, each with a light.

Grand Secretary and Treasurer;

Grand Junior Warden, with vessel of Corn;
Grand Senior Warden, with vessel of Wine;
Deputy Grand Master, with vessel of Oil;
GRAND MASTER;
Two Stewards, with rods.

When the procession arrives at the East, it halts, the music ceases, and the Grand Chaplain makes the following

CONSECRATION PRAYER :

Almighty and ever glorious and gracious LORD GOD, Creator of all things, and Governor of everything thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued and ended in thee. Graciously bestow upon us *Wisdom* in all our doings; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity* the fruit of our obedience to thy revealed will.

May all the proper work of our Institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the Craft wheresoever dispersed, and make them

true and faithful to thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the valley or the shadow of death, supported by thy rod and thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before thy throne. AMEN.

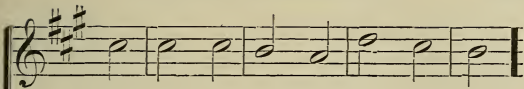
Response. So mote it be.

All the other brethren keep their places, and assist in singing the Ode, which continues during the procession, excepting only at the intervals of dedication.

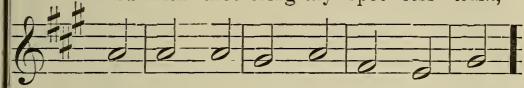
MUSIC—*Old Hundred.*

Ge - nius of Ma - son - ry, de - scend,

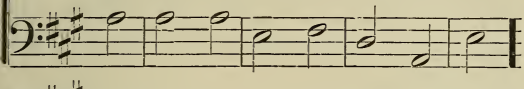
Ge - nius of Ma - son - ry, de - scend,



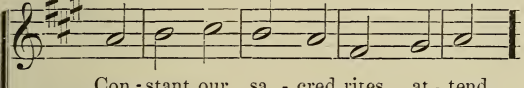
And with thee bring thy spot - less train,



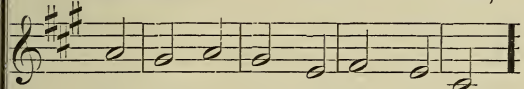
And with thee bring thy spot - less train,



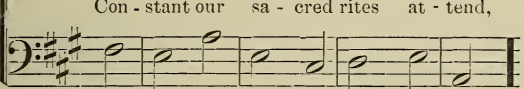
Con - stant our sa - cred rites at - tend,



Con - stant our sa - cred rites at - tend,



While we a - dore thy peace - ful reign.



While we a - dore thy peace - ful reign.

The first procession being made around the Lodge, the Grand Master having reached the East, the Grand Junior Warden presents the vessel of Corn to the Grand Master, saying:

MOST WORSHIPFUL: In the dedication of Masonic Halls, it has been of immemorial custom to pour Corn upon the Lodge as an emblem of nourishment. I, therefore, present you this vessel of Corn, to be employed by you according to ancient usage.

The Grand Master, then striking thrice with his mallet, pours the Corn upon the Lodge, saying:

In the name of the Great **JEHOVAH**, to whom be all honor and glory, I do solemnly dedicate this hall to **FREEMASONRY**.

The Grand honors are given.

Bring with thee **VIRTUE!** brightest maid;
Bring Love, bring Truth, bring Friendship here;
While social mirth shall lend her aid,
To soothe the wrinkled brow of care.

The second procession is then made around the Lodge, and the Senior Grand Warden presents the vessel of Wine to the Grand Master, saying:

MOST WORSHIPFUL: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of Wine, to be used on the present occasion according to ancient Masonic form.

The Grand Master then sprinkles the Wine upon the Lodge, saying:

In memory of the Holy Saints JOHN, I do solemnly dedicate this hall to VIRTUE.

The grand honors are twice repeated.

Bring CHARITY! with goodness crowned,
Encircled in thy heavenly robe!
Diffuse thy blessings all around,
To every corner of the Globe!

The third procession is then made around the Lodge, and the Deputy Grand Master presents the vessel of Oil to the Grand Master, saying:

MOST WORSHIPFUL: I present you, to be used according to ancient custom, this vessel of Oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then sprinkles the Oil upon the Lodge, saying:

In the name of the whole FRATERNITY, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE.

The grand honors are thrice repeated.

To Heaven's high Architect all praise,
All praise, all gratitude be given,
Who designed the human soul to raise,
By mystic secrets sprung from Heaven.

The Grand Chaplain, standing before the Lodge, then makes the following

INVOCATION :

And may the Lord, the Giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy. AMEN.

Response. So mote it be.

The Lodge is then covered, and the Grand Master retires to his chair.

An Oration, or suitable address, may here appropriately be delivered, and the ceremonies conclude with music.

The Lodge is again formed in procession, as at first, and returns to the room where it was opened, and is then closed.

GRAND VISITATIONS.

THE Grand Master, accompanied by the Grand Officers, should, at least once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction, to make the customary examinations. When this laudable duty becomes impracticable, from the extent of jurisdiction and large number of Lodges, the Grand Master may appoint any one or more of his Grand Officers, who shall visit and inspect such Lodges as the Grand Master shall designate, and make report to him of the result.

The following is the ceremony observed on such occasions :

The Grand Master, or presiding Grand Officer, notifies the Lodge of the intended visit.

The Master opens his Lodge on the third degree, and places his Deacons at the sides of the door, with their rods crossed. The brethren arrange themselves in a line from the door, on each side, to the Chair. The Orders, borne by some of the private brethren, wait near the door, to walk before the Grand Master when they enter. Being arranged in this manner, the Master deposes a Past Master to escort the Grand Officers, who enter in the following form :

Grand Marshal;
Grand Stewards;
Grand Pursuivant, with sword;
Two Grand Deacons;
Grand Treasurer and Secretary;

Grand Chaplain;
Senior and Junior Grand Wardens;
Grand and Deputy Grand Masters;
Two Grand Deacons;

The Grand Tiler remains at the door.

They proceed up to the East, when they open to the right and left, and the Grand Master passes through to the Chair; then they close, and take their seats on the right of the Master. The Master receives the Grand Master according to ancient usage, with the private grand honors of Masonry, and resigns to him the Chair and the Gavel, when the officers of the Lodge resign their seats to the corresponding Grand Officers. The Master then delivers to the Grand Master the Warrant of Constitution, the Treasurer and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require. The Grand Master then resigns the chair to the Worshipful Master, and the Grand Officers leave their seats and repair to the East.

Should the Grand Officers retire before the Lodge is closed, the same ceremony must be observed as at their entrance.

MASONIC FUNERAL SERVICES.

THE CEREMONIES which are observed on the occasion of funerals are highly appropriate; they are performed as a melancholy Masonic duty, and as a token of respect and affection to the memory of a departed brother.

GENERAL DIRECTIONS.

I. No FREEMASON can be buried with the formalities of the Fraternity, unless it be at his own request, or that of some of his family, communicated to the Master of the Lodge of which he died a member; foreigners or sojourners excepted; nor unless he has received the Master Mason's degree; and from this restriction there can be no exception.

II. Fellow-Crafts or Entered Apprentices are not entitled to these obsequies; nor can they be allowed to unite, as Masons, in the funeral of a brother.

III. The Master of the Lodge, having received notice of the death of a brother, (the deceased having attained to the degree of Master Mason,) and of his request to be buried with the ceremonies of the Craft, fixes the day and hour for the funeral, (unless previously arranged by the friends or relatives of the deceased,) and issues his command to the Secretary to summon the Lodge. He may invite as many Lodges as he may think proper, and the members of those may accompany their officers in form; but the whole ceremony must be

under the direction of the Master of the Lodge of which the deceased was a member.

IV. Upon the death of a sojourner, who had expressed a wish to be buried with the Masonic ceremonies, the duties prescribed in Article III. will devolve upon the Master of the Lodge within whose jurisdiction the death may occur; and if in a place where there be more than one Lodge, then upon the Master of the oldest Lodge, unless otherwise mutually arranged.

V. Whenever civic societies, or the military, may unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction. The Masonic services should in all respects be conducted as if none but Masons were in attendance.

VI. If the deceased was a Grand or Past Grand Officer, the officers of the Grand Lodge should be invited; when the Master of the Lodge having jurisdiction, will invite the Grand Officer present who has attained the highest rank to conduct the burial service.

VII. The pall-bearers should be Masons, selected by the Master. If the deceased was a member of a Chapter, Commandery, or Consistory, a portion of the pall-bearers should be taken from these bodies severally.

VIII. The proper clothing for a Masonic funeral is a black hat, black or dark clothes, black neck-tie, white gloves, and a plain square white linen or lambskin apron, with a band of black crape around the left arm, above the elbow, and a sprig of evergreen on the left breast. The Master's gavel, the Wardens' columns, the Deacons' and Stewards' rods, the Tiler's sword, the Bible, the Book of Constitutions, and the Marshal's

baton, should be trimmed with black crape, neatly tied with white ribbon. The officers of the Lodge should, and Past Masters and Grand Officers may, wear their official Jewels.

IX. While the body is lying in the coffin, there should be placed upon the latter a plain white lambskin apron.

X. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, should join the procession of a private Lodge, proper attention must be paid to them. They take place after the Master of the Lodge. Two Deacons, with white rods, should be appointed by the Master to attend a Grand Warden; and when the Grand Master or Deputy Grand Master is present, the Book of Constitutions should be borne before him, a Sword-Bearer should follow, and the Deacons, with white rods, on his right and left.

XI. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank, preceded by the Marshal and Tiler, pass through, and the others follow in order.

XII. Upon arriving at the entrance of the cemetery, the brethren should march in open order to the tomb or grave. If the body is to be placed in the former, the Tiler should take his place in front of the open door, and the lines be spread so as to form a circle. The coffin should be deposited in the circle, and the Stewards and Deacons should cross their rods over it. The bearers should take their places on either side—the mourners at the foot of the coffin, and the Master and other officers at the head. After the coffin has been placed in the tomb, the Stewards should cross their rods

over the door, and the Deacons over the Master. If the body is to be deposited in the earth, the circle should be formed around the grave, the body being placed on rests over it; the Stewards should cross their rods over the foot, and the Deacons the head, and retain their places throughout the services.

XIII. After the clergymen shall have performed the religious services of the Church, the Masonic services should begin.

XIV. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head or right of the procession, and the oldest at the end or left, excepting that the Lodge of which deceased was a member walks nearest the corpse.

XV. The procession must return to the Lodge-room in the same order in which it marched to the grave.

XVI. A Lodge in procession is to be strictly under the discipline of the Lodge-room; therefore, no brother can enter the procession or leave it without express permission from the Master, conveyed through the Marshal.

The services herein arranged for the Burial of the Dead are adapted for all the purposes for which ceremonies of that character may be required. The arrangement is such that any portion of the service—each part being complete—may be used as occasion requires. It is not expected that the whole ceremony will or can be used at any one time. If the weather should be stormy, or the body of the deceased taken for interment to a distance, where it would be impossible or inconvenient for the brethren to attend, that portion of the service set apart for the Lodge-room, or at the house of the deceased, may be performed.

SERVICE

IN THE

LODGE-ROOM.

The brethren, having assembled at the Lodge-room, or some other appropriate place, the Lodge will be opened briefly on the third degree; the purpose of the communication must be stated; and remarks upon the character of the deceased may be made by the Master and brethren, when the service will commence—all the brethren to stand :

Master. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

Sen. War. His days are as grass; as a flower of the field, so he flourisheth.

Jun. War. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Master. Where is now our departed Brother?

Sen. War. He dwelleth in night; he sojourneth in darkness.

Jun. War. Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

Master. When he dieth, he shall carry nothing away; his glory shall not descend after him.

Sen. War. For he brought nothing into the world, and it is certain he can carry nothing out.

Jun. War. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Master. The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

Sen. War. God is our salvation; our glory, and the rock of our strength; our refuge is in God.

Jun. War. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

Master. Can we offer any precious gift acceptable in the sight of the LORD to redeem our brother?

Sen. War. We are poor and needy. We are without gift or ransom.

Jun. War. Be merciful unto us, O LORD, be merciful unto us; for we trust in thee. Our hope and salvation are in thy patience. Where else can we look for mercy?

Master. Let us endeavor to live the life of the righteous, that our last end may be like his.

Sen. War. The LORD is gracious and righteous; yea, our God is merciful.

Jun. War. GOD is our GOD for ever and ever;
He will be our guide, even unto death.

Master. Shall our Brother's name and virtues
be lost upon the earth for ever?

Response by the Brethren. We will remember
and cherish them in our hearts.

Master. I heard a voice from heaven, saying
unto me, "Write, from henceforth blessed are
the dead who die in the LORD! Even so, saith
the Spirit; for they rest from their labors."

Here the Master will take the SACRED ROLL,* on which
have been inscribed the name, age, date of initiation or
affiliation, date of death, and any matters that may be
interesting to the brethren; and shall read the same
aloud, and shall then say:

ALMIGHTY FATHER! in thy hands we leave,
with humble submission, the soul of our de-
parted brother. AMEN.

Response. So mote it be.

The grand honors† should then be given three times;
the brethren to respond each time—

The will of GOD is accomplished. AMEN. So
mote it be.

The Master should then deposit the ROLL in the
archives of the Lodge.

* A sheet of parchment or paper, prepared for the purpose.

† See note, p. 211.

The following or some other appropriate HYMN may be sung:

ATR—*Balerna*. C. M.

Few are thy days, and full of woe, O

man of woman born! Thy doom is writ-ten.

"Dust thou art, And shalt to dust re - turn."

Behold the emblem of thy state
 In flowers that bloom and die;
 Or in the shadow's fleeting form,
 That mocks the gazer's eye.

Determined are the days that fly
 Successive o'er thy head;
 The number'd hour is on the wing,
 That lays thee with the dead.

Great God, afflict not, in thy wrath,
The short allotted span
That bounds the few and weary days
Of pilgrimage to man.

The Master or Chaplain will repeat the following or some other appropriate PRAYER:

ALMIGHTY AND HEAVENLY FATHER—infinite in wisdom, mercy, and goodness—extend to us the riches of thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to thee for support and consolation. May we believe that death hath no power over a faithful and righteous soul! May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor.—And to thy name shall be all the glory forever. AMEN.

Response. So mote it be.

A procession should then be formed, which will proceed to the church or the house of the deceased, in the following order:

MARSHAL.

Tiler, with drawn sword;
 Stewards, with white rods;
 Master Masons ;
 Secretary and Treasurer;
 Senior and Junior Wardens;
 Past Masters;
 The Holy Bible,

On a cushion, covered with black cloth, carried by the
 oldest member of the Lodge;

THE MASTER,
 Supported by two Deacons, with white rods.

When the head of the procession arrives at the entrance of the building, it should halt and open to the right and left, forming two parallel lines, when the Marshal, with the Tiler, will pass through the lines to the end, and escort the Master or Grand Officer into the house, the brethren closing in and following, thus reversing the order of procession—the brethren with heads uncovered.

SERVICE
AT THE
CHURCH OR THE HOUSE OF THE DECEASED.

After the religious services have been performed, the Master will take his station at the head of the coffin, the Senior Warden on his right, the Junior Warden on his left; the Deacons and Stewards, with white rods crossed, the former at the head and the latter at the foot of the coffin; the brethren forming a circle around all, when the Masonic service will commence by the Chaplain or Master repeating the following, or some other appropriate PRAYER, in which all the brethren will join :

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN.

Master. Brethren, we are called upon by the imperious mandate of the dread Messenger, Death, against whose free entrance within the circle of our Fraternity the barred doors and

Tiler's weapon offer no impediment, to mourn the loss of one of our companions. The dead body of our beloved Brother A B lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all ; and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of relatives can avert ; teaching an impressive lesson, continually repeated, yet soon forgotten, that every one of us must ere long pass through the valley of the shadow of death, and dwell in the house of darkness.

Sen. War. In the midst of life we are in death ; of whom may we seek for succor but of thee, O LORD, who for our sins art justly displeased. Thou knowest, LORD, the secrets of our hearts ; shut not thy merciful ears to our prayer.

Jun. War. LORD, let me know my end, and the number of my days ; that I may be certified how long I have to live.

Master. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down ; he fleeth also as a shadow, and continueth not. Seeing his days

are determined, the number of his months are with thee ; thou hast appointed his bounds that he cannot pass ; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more.

Sen. War. Our life is but a span long, and the days of our pilgrimage are few and full of evil.

Jun. War. So teach us to number our days, that we may apply our hearts unto wisdom.

Master. Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother are finished. As it hath pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light ; for the darkness of death may come upon us, at a

time when we may not be prepared. Take heed, therefore, watch and pray; for ye know not when the time is; ye know not when the Master cometh, at even, at midnight, or in the morning. We should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect.

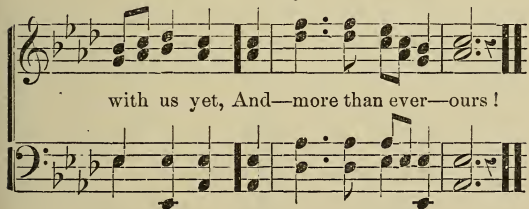
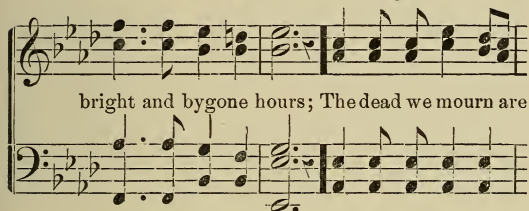
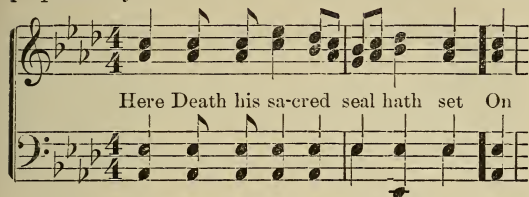
Sen. War. Behold, O LORD, we are in distress! Our hearts are turned within us; there is none to comfort us; our sky is darkened with clouds, and mourning and lamentations are heard among us.

Jun. War. Our life is a vapor that appeareth for a little while, and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Master. It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

Response by all the Brethren. So mote it be.

Then may be sung the following, or some other appropriate Hymn:



Ours, by the pledge of love and faith;
 By hopes of heaven on high;
 By trust, triumphant over death,
 In immortality!

The dead are like the stars by day,
 Withdrawn from mortal eye;
 Yet holding unperceived their way
 9* Through the unclouded sky.

By them through holy hope and love,
We feel, in hours serene,
Connected with the Lodge above,
Immortal and unseen.

The Master or Chaplain will repeat the following, or some other appropriate prayer:

MOST GLORIOUS GOD! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.

Response. So mote it be.

If the remains of the deceased are to be removed to a distance where the brethren cannot follow to perform the ceremonies at the grave, the procession will return to the Lodge-room or disperse, as most convenient.

SERVICE AT THE GRAVE.

WHEN the solemn rites of the dead are to be performed at the grave, the procession should be formed, and proceed to the place of interment in the following order:

Tiler, with drawn sword;

Stewards, with white rods;

Musicians,

If they are Masons, otherwise they follow the Tiler;

Master Masons;

Secretary and Treasurer;

Senior and Junior Wardens;

Past Masters;

The Holy Writings,

On a cushion, covered with black cloth, carried by the oldest member of the Lodge;

THE MASTER,

Supported by two Deacons, with white rods;

Officiating Clergy;

The

with the insignia

Pall-bearers;



Body

placed thereon;

Pall-bearers;

Mourners.

If the deceased was a member of a Royal Arch Chapter and a Commandery of Knights Templar, and members of those bodies should unite in the procession, clothed as such, the former will follow the Past Masters, and the latter will act as an escort or guard of honor to the

corpse, outside the Pall-bearers, marching in the form of a triangle; the officers of the Commandery forming the base of the triangle, with the Eminent Commander in the center.

When the procession has arrived at the place of interment, the members of the Lodge should form a circle around the grave; when the Master, Chaplain, and other Officers of the acting Lodge, take their position at the head of the grave, and the mourners at the foot.

After the clergyman has performed the religious service of the Church, the Masonic service should begin.

Master. The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.

And he said unto me, son of man, can these bones live? and I answered, O LORD God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Thus saith the LORD GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will

bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I am the LORD.

So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them.

Then he said unto me, Prophecy unto the wind, prophecy son of man, and say to the wind, Thus saith the LORD GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived.—Ezek. xxxvii. 1-10.

The Chaplain rehearses the following, or some other appropriate prayer:

ALMIGHTY and most merciful Father, we adore thee as the God of time and eternity. As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify unto us this dispensation of thy Providence. Inspire our hearts with

wisdom from on high, that we may glorify thee in all our ways. May we realize that thine all-seeing eye is upon us, and be influenced by the spirit of truth and love to perfect obedience—that we may enjoy the divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end—and love and joy prevail through eternal ages. And thine, O righteous Father, shall be the glory forever.—
AMEN.

Response.—So mote it be.

The following exhortation is then given by the Master:

BRETHREN: The solemn notes that betoken the dissolution of this earthly tabernacle, have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitations of the dead, to behold the “narrow house appointed for all living.” Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storm pass over them, and they

are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life; the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. It is passing strange that, notwithstanding the daily mementos of mortality that cross our path; notwithstanding the funeral bell so often tolls in our ears, and the "mournful procession" go about our streets, that we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when Nature has paid her just debt? Fix your eyes on the last sad scene, and view life stript of its ornaments, and exposed in its natural meanness, and you must be persuaded of the utter emptiness of these delusions. In the grave, all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the *broad mantle of Masonic charity*, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then per-

suaded, my brethren, by this example, of the uncertainty of human life—of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change, which we all know must come; when the pleasures of the world shall cease to delight, and be as a poison to our lips; when the happy reflection of a well-spent life in the exercise of piety and virtue, will yield the only comfort and consolation. Thus shall our hopes be not frustrated, nor we hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our *faith* be evinced in a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the Uni-

verse to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna," and to receive the "white stone with a new name," that will insure perpetual and unspeakable happiness at his right hand.

The Master then (presenting the apron) continues :

The lambskin, or white apron, is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn.

The Master then deposits it in the grave.

This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of Death. The arm of Friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, or the charms of beauty, propitiate his purpose. The mattock, the coffin, and the melancholy grave, admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

The Master (holding the evergreen) continues :

This *evergreen*, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, *never*, NEVER die. By it we are admonished that, though, like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of DEATH, and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave, with the exclamation, "Alas, my brother!"

The brethren then move in procession around the place of interment, and severally drop the sprig of evergreen into the grave; after which, the public grand honors* are given.

* The grand honors practiced among Masons during the burial ceremonies, either in public or private, are given in the following manner: both arms are crossed on the breast, the left uppermost, and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall sharply on the thighs, with the head bowed. This is repeated three times. While the honors are being given the third time, the brethren audibly pronounce the following words—when the arms are crossed on the breast:—"We cherish his memory here;" when the hands are extended above the head—"We commend his spirit to God who gave it;" and when the hands are extended toward the ground—"And consign his body to the earth."

The Master then continues the ceremony :

From time immemorial, it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

The Great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of this transitory existence, to a state of endless duration, thus severing another link from the fraternal chain that binds us together; may we, who survive him, be more strongly cemented in the ties of union and friendship, that, during the short space allotted us here, we may wisely and usefully employ our time; and in the reciprocal intercourse of kind and friendly acts, mutually promote the

welfare and happiness of each other. Unto the grave we have consigned the body of our deceased brother; earth to earth, (*earth being sprinkled on the coffin,*) ashes to ashes, (*more earth,*) dust to dust, (*more earth;*) there to remain till the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement. But we can say that HE who tempers the wind to the shorn lamb, looks down with infinite compassion upon the widow and fatherless, in the hour of their desolation; and that the Great Architect will fold the arms of his love and protection around those who put their trust in him.

Then let us improve this solemn warning, that at last, when the sheeted dead are stirring, when the great white throne is set, we shall receive

from the Omniscient Judge, the thrilling invitation, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world.

The following, or some other suitable ODE, may be sung:

SCOTLAND.

Arranged from Dr. CLARK, by Br. JAS. B. TAYLOR.

Thou art gone to the grave, but we will not de -

- plore thee, Tho' sor-row and darkness en - com-pass the

tomb ; The Good has passed on thro' its

The musical score is written for two voices, Treble and Bass, in a key of B-flat major (two flats) and 4/4 time. It consists of three systems of staves. The lyrics are written below the Treble staff. The first system has two lines of lyrics. The second system has two lines. The third system has two lines. The music features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests and bar lines. The final measure of the third system ends with a double bar line.

por - tals be - fore thee, And the cas - sia
blooms green - ly to light - en the gloom, And the
cas - sia blooms greenly to light en the gloom.

Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy hand;
But the wide arms of Mercy are spread to enfold thee,
And we'll meet thee again in the heavenly land.

Thou art gone to the grave; and its mansion forsaking,
Perchance thy weak spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the sound thou didst hear was the seraphim's song.

Thou art gone to the grave; but 'twere wrong to deplore
thee,

When God was thy trust and thy guardian and guide;
He gave thee, he took thee, and soon will restore thee
In the blest Lodge above where the faithful abide.

Or this:

PLEYEL'S HYMN.

Sol-emn strikes the fun'-ral chime, Notes of

our de-part-ing time; As we jour-ney

here be-low, Thro' a pil-grimage of woe.

Mortals, now indulge a tear,
 For Mortality is here!
 See how wide her trophies wave
 O'er the slumbers of the grave!

Here another guest we bring;
 Seraphs of celestial wing,
 To our fun'ral altar come,
 Waft our friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.

LORD of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

The service may be concluded with the following, or some other suitable Prayer:

MOST GLORIOUS GOD, author of all good and giver of all mercy, pour down thy blessings upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and, by drawing our attention toward thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive at which we must quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, and there join in union with our friend, and enjoy that uninterrupted and unceasing

felicity which is allotted to the souls of just men made perfect. AMEN.

Response. So mote it be.

Master. The will of GOD is accomplished.

Response. So mote it be.

Master. From dust we came, and unto dust we must return.

Response. May we all be recompensed at the resurrection of the just. AMEN.

Thus the service ends, and the procession will return in form to the place whence it set out, where the necessary business of Masonry should be renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are to be returned to the Master, with the usual ceremonies, and the Lodge will be closed in form.

When desirable, the foregoing may be abridged, or the following ceremonies used instead :

ANOTHER FUNERAL SERVICE.

THE brethren being assembled at the Lodge-room, or some other convenient place, the presiding officer will open the Lodge on the third degree. After having stated the object of the meeting, the service will commence—all the brethren standing :

Master. Brethren, we have this day assembled to commit to the earth, from whence it came, the body of our brother ; let us, then, with becoming reverence, discharge the last solemn duty our Order enjoins.

Man that is born of woman, is of few days, and full of trouble ; he cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not. Man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up ; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Response. The place that knew him, shall know him no more.

Master. What man is he that liveth and shall not see death ? Shall he deliver his soul from the hand of the grave ?

Response. Man walketh in a vain shadow ;
he heapeth up riches, and cannot tell who shall
gather them.

Master. When he dieth, he shall carry nothing
away ; his glory shall not descend after him.

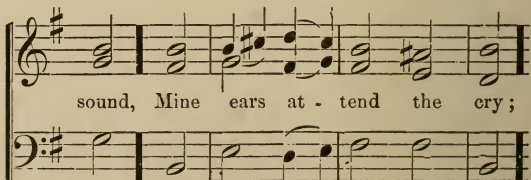
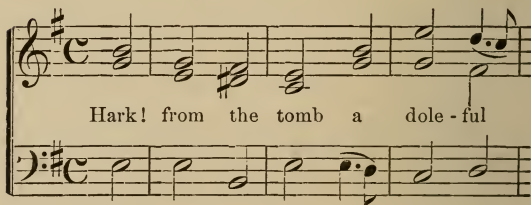
Response. Naked he came into the world, and
naked must he return.

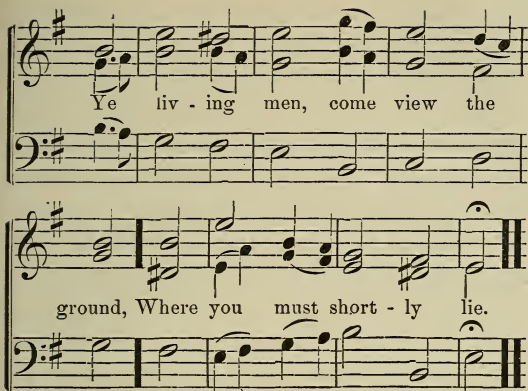
Master. The LORD gave, and the LORD taketh
away ; blessed be the name of the LORD.

Response. So mote it be.

The following or some other suitable Hymn is then
sung:

MUSIC—*Bangor.*





Princes, this clay must be your bed,
 In spite of all your towers;
 The tall, the wise, the reverend head,
 Must lie as low as ours.

Great God! is this our certain doom?
 And are we still secure?
 Still walking downward to the tomb,
 And still prepared no more?

Grant us the power of quick'ning grace.
 To fit our souls to fly;
 Then when we drop this dying flesh,
 We'll rise above the sky.

The following, or some other appropriate Prayer, is then offered:

Most Glorious God! Author of all good, and

giver of all mercy! Pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention towards thee, the only refuge in time of need; that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and, after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. AMEN.

Response. So mote it be.

The above ceremonies may be performed either at the Lodge, the house of the deceased, or in the church edifice, if the corpse is taken there, and religious services be performed. If at the house of the deceased, the Master will take his station at the head of the coffin, which will be uncovered, the Wardens at the foot, and the Brethren around it, and commence as above described. At the conclusion, the coffin will be closed. If in the church, immediately after the benediction, the Master, Wardens and Brethren will place themselves as above directed, when the ceremonies will commence.

A procession will then be again formed and march to

the place of interment, in the order prescribed. The members of the Lodge will form a circle around the grave. The clergy and officers will take their station at the head, and the mourners at the foot, when the service will be resumed by the Master, as follows:

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.

And he said unto me, son of man, can these bones live? and I answered, O LORD God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Thus saith the LORD God unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I am the LORD.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold

a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them.

Then said he unto me, Prophecy unto the wind, prophecy son of man, and say to the wind, Thus saith the LORD GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived.—Ezekiel, xxxvii. 1–10.

The Master continues:

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our own approaching dissolution.

Notwithstanding the various mementoes of mortality with which we daily meet,—notwithstanding death has established his empire over all the works of nature,—yet, through some unaccountable infatuation, we forget that we

are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt! Fix your eyes on the last sad scene, and view life, stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are leveled, and all distinctions done away.

While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a vail over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred.

Let the present example excite our most

serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the Divine Grace, to insure the favor of that eternal Being, whose goodness and power know no bound; that, when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country, whence no traveler returns.

The following invocations are then made by the Master :

Master. May we be true and faithful; and may we live and die in love!

Response. So mote it be.

Master. May we profess what is good, and always act agreeably to our profession!

Response. So mote it be.

Master. May the LORD bless us, and prosper us; and may all our good intentions be crowned with success!

Response. So mote it be.

Master. Glory be to GOD on high! on earth peace! good will toward men!

Response. So mote it be, now, from henceforth, and forevermore.

Master. I am the resurrection and the life, saith the LORD; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me *shall never die.*

Here the apron is taken from the coffin and handed to the Master, and the coffin is deposited in the earth, when the service is resumed:

Master. Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of the world the soul of our deceased brother, we therefore commit his body to the ground: earth to earth, (*earth being sprinkled on the*

coffin,) ashes to ashes, (*more earth*,) dust to dust, (*more earth*,) looking for the general resurrection in the last day, when the earth and the sea shall give up their dead.

The Secretary will then advance and deposit the Roll in the grave with the usual forms.

Master. Friend and brother! we bid thee a *last, a long FAREWELL!* Thou art at rest from thy labors; may it be in peace! **AMEN.**

Response. So mote it be.

Master. In conformity with ancient custom I now deposit in the grave of our brother, this lambskin or white leather apron, the emblem of innocence. It is emblematical of that innocence of life and purity of conduct, which is essentially necessary to gain admission into that celestial temple, that house not made with hands, eternal in the heavens.

Response. Blessed are the righteous who die in the LORD.

The Master then takes in his hand a branch or sprig of evergreen, and says:

I now deposit in the grave of our brother this evergreen, as an emblem of our faith in the immortality of the soul. By it we are reminded, that although our bodies perish, we

have an immortal part that will survive the grave; that although we may soon be deposited in the silent tomb, yet, through the mediation of that exalted Being who brought life and immortality to light, we confidently hope that our souls will bloom forever in the Paradise of God. While the volume of inspiration teaches that this mortal body shall put on immortality, the works of nature by which we are surrounded, speak this truth: The soul shall live forever.

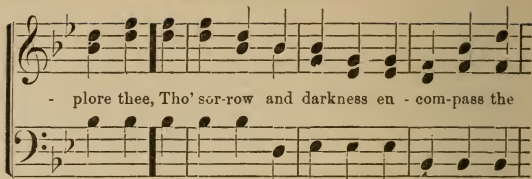
Response. Incline your ear and come unto me, saith the LORD, and thy soul shall live.

The following, or some other appropriate Hymn is sung, during which the Brethren will move in procession around the grave, and severally drop in it the sprig of evergreen; after which the *public grand honors* are given:

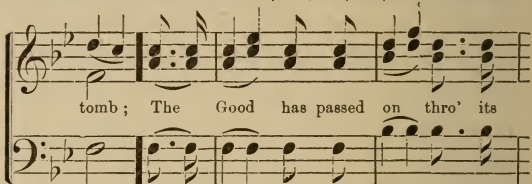
SCOTLAND.

Arranged from Dr. CLARK, by Br. JAS. B. TAYLOR.

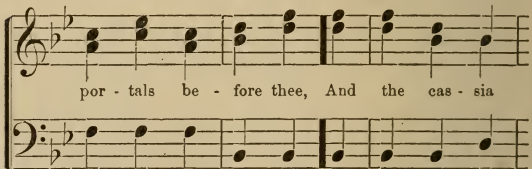
The musical score is written for a treble and bass staff in 3/4 time, with a key signature of one flat (B-flat). The melody is simple and hymn-like. The lyrics are: "Thou art gone to the grave, but we will not de -". The score ends with a double bar line.



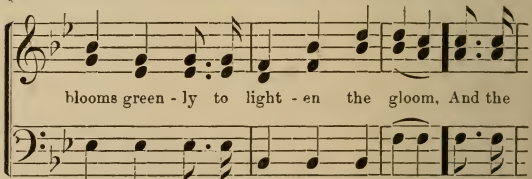
- plore thee, Tho' sor-row and darkness en - com-pass the



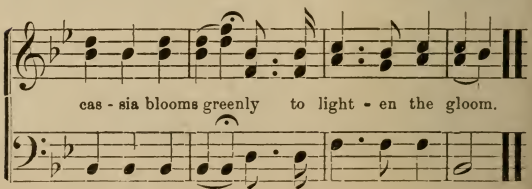
tomb; The Good has passed on thro' its



por - tals be - fore thee, And the cas - sia



blooms green - ly to light - en the gloom, And the



cas - sia blooms greenly to light - en the gloom.

Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy hand;
But the wide arms of Mercy are spread to enfold thee,
And we'll meet thee again in the heavenly land.

Thou art gone to the grave; and its mansion forsaking,
Perchance thy weak spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the sound thou didst hear was the seraphim's song.

Thou art gone to the grave; but 'twere wrong to deplore
thee,

When God was thy trust and thy guardian and guide;
He gave thee, he took thee, and soon will restore thee
In the blest Lodge above where the faithful abide.

The Master then continues the ceremony in the following words:

From time immemorial, it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his corpse to the place of interment, and there to deposit his remains, with the usual formalities.

In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled, in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection, thereby

demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

The Great Creator, having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy toward him and all of us, and crown our hope with everlasting bliss, in the expanded

realms of a boundless eternity! This we beg, for the honor of his name, to whom be glory, now and forever. AMEN.

Response. So mote it be.

The service is concluded with the following, or some other suitable Prayer :

Almighty and most merciful God! in whom we live, and move, and have our being, and before whom all men must appear to render an account for the deeds done in the body ; we do most earnestly beseech thee, as we now surround the grave of our fallen Brother, to impress deeply upon our minds the solemnities of this day. May we ever remember that "in the midst of life we are in death ;" and so live and act our several parts as we will desire to have done when the hour of departure is at hand.

And O, Gracious Father! vouchsafe us, we pray thee, thy divine assistance, to redeem our misspent time ; and in the discharge of the duties thou hast assigned us, in the erection of our moral edifice, may we have *wisdom* from on high to direct us ; *strength* commensurate with our task to support us ; and the *beauty* of holiness to render all our performances ac-

ceptable in thy sight. And at last, when our work on earth is done, when the *mallet* of death shall call us from *our labors*, may we obtain a blessed and everlasting rest, in that spiritual house not made with hands, eternal in the heavens. AMEN.

Response. So mote it be.

The procession will then return to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed on the Third Degree.

REGULATIONS FOR PROCESSIONS.

THE frequency of Masonic Processions is highly inappropriate, and tends to bring the Fraternity into disrepute. The only proper occasions on which Lodges may appear before the public, are, the Festivals of Saints JOHN and the burial of deceased brethren. No other processions are permitted, except by special permission of the Grand Lodge or Grand Master.

When the Grand Master, Deputy Grand Master, or either of the Grand Wardens, joins the procession of a private Lodge, proper respect is to be paid to the rank of that officer.

When the Grand or Deputy Grand Master is present, the Book of Constitutions will be borne before him. The honor of carrying this book belongs of right to the Master of the oldest Lodge in the jurisdiction, whenever he is present, in allusion to the fact that the Constitutions of the Order were originally vested in that officer, and that on him the business of the Grand Lodge devolves, in case of the absence of all the Grand officers; and also because it was a custom adopted soon after the reorganization of the Grand Lodge of England, for the Master of the oldest Lodge to attend every Grand Installation, and taking precedence of all others, the Grand Master only excepted, to deliver the Book of Constitutions to the newly-installed Grand Master, thereby to remind him of his obligation to preserve the Ancient Landmarks and Constitutions inviolate.

The Book of Constitutions must never be borne in a procession, unless the Grand or Deputy Grand Master be present.

On entering public buildings, the Bible, Square and Compasses, and the Book of Constitutions, are to be placed in front of the Grand Master, and the Grand Marshal and Grand Deacons must keep near him.

When a procession faces inward, the Deacons and Stewards will cross their rods, so as to form an arch for the brethren to pass beneath.

Marshals are to walk or ride on the left flank of a procession. The appropriate costume of a Marshal is a sword and scarf, with a baton in his hand. The color of the scarf must be blue in the procession of a Subordinate Lodge, and purple in that of the Grand Lodge.

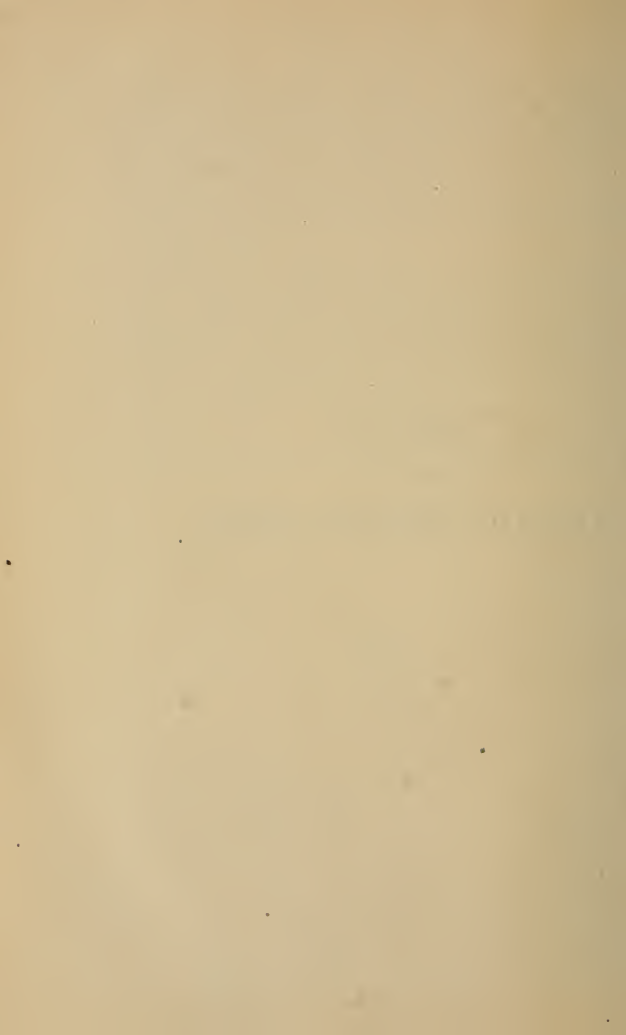
All processions will return in the same order in which they set out.

The post of honor in a Masonic procession is in the rear.

PART III.



MASONIC JURISPRUDENCE.



MASONIC LAW.



INTRODUCTION.

THIS subject presents an extensive field for discussion, and might be extended much beyond the limits of the present work; but as it is only desired that the "leading principles of Masonic Law" should be incorporated, it will be sufficient to present them in a concise manner, without entering into an investigation of their origin, the reason of their adoption, or the authority whence derived.

In its preparation, most of the works upon this subject have been consulted, including nearly all of those published in this country, particularly "Digest of Masonic Law," CHASE; "Ahiman Rezon of Georgia," ROCKWELL; "Constitution and Regulations of Virginia, 1818," HENDERSON; "Lexicon of Freemasonry," MACKEY; "Decisions of Grand Master of Mississippi," PATTON; "Masonic Jurisprudence," MACKEY; "Digest of Decisions," HUBBARD; "Dictionary and Manual of Masonic Law," CHASE; "Freemason's Magazine," Boston, vols. 1 to 24, MOORE; "Principles of Masonic Jurisprudence," SIMONS; beside nearly all the Masonic "Manuals" and "Text-Books" which have been published.

Especially are we indebted to the work of Bro. SIMONS, Past Grand Master of New York, for the substance, and in many instances, the modes of expression, embodied in these pages, which fact is now mentioned in justice to all.

The Constitution of the Grand Lodge of Tennessee, and when not repugnant to some higher Masonic authority, the Edicts and Resolves thereof, have been regarded as decisive authority upon every question presented.

THE LAW.

The rules of action which regulate and control Freemasons in their individual character, or in their assemblies, are:

1. ANCIENT LANDMARKS.
2. GENERAL AND LOCAL REGULATIONS.

Landmarks, are those principles, or rules of action, which have existed from time immemorial; which are identified with the form and essence of the Order; which cannot be changed, and which, under the most solemn and inviolable sanctions, every member of the Fraternity is bound to maintain unimpaired.

General Regulations, are those that have been adopted by such bodies as had at the time universal jurisdiction over the Craft, and were intended to be permanent in their character.

Local Regulations, are those Masonic rules of action adopted by competent authority, for local or temporary purposes, and are in force only within the jurisdiction of the authority by which they are prescribed.

LANDMARKS.

The following are given as the Landmarks, in the proper sense of that term, and as it is admitted that they have always been in force, that they involve essential principles, are unchangeable, unless the form and essence of the Institution be altered; they are properly designated "*The Ancient Landmarks of Masonry.*"

1. A belief in the existence of a Supreme Being, and in the immortality of the soul.

2. That the Moral Law, which inculcates, among other things, charity and probity, industry and sobriety, is the rule and guide of every Mason.

3. Respect for, and obedience to, the Civil Law of the country, and the Masonic regulations of the jurisdiction where a Mason may reside.

4. That new-made Masons must be free-born, of lawful age, having no maim or defect in their bodies, that may render them incapable of learning the Art.

5. The modes of recognition, and, generally, the rites and ceremonies of the three degrees of Ancient Craft Masonry.

6. That no appeal can be taken to the Lodge, from the decision of the Master, or the Warden occupying the Chair in his absence.

7. The government of the Craft, when assembled in a Lodge, by a Master and two Wardens.

8. That when a man becomes a Mason, he not only acquires membership in the particular Lodge that admits him, but, in a general sense, he becomes one of the whole Masonic family.

9. The prerogative of the Grand Master to preside over every assembly of the Craft within his jurisdiction, to make Masons at sight, in a regular Lodge, by the

consent thereof, and to grant Dispensations for the formation of new Lodges.

10. That no one can be made a Mason, save in a regular Lodge, duly convened, after petition, and acceptance by unanimous ballot, except when made at sight by the Grand Master as aforesaid.

11. That the ballot for candidates is strictly and inviolably secret.

12. That a Lodge cannot try its Master.

13. That every Mason is amenable to the laws and regulations of the jurisdiction in which he resides, even though he be a member of a particular Lodge in some other jurisdiction.

14. The right of the Craft to be represented in Grand Lodge, and to instruct their representatives.

15. No innovation can be made in the body of Masonry.

REGULATIONS.

We give the Charges and Regulations compiled by Dr. ANDERSON, in 1721, and published under the sanction of the Grand Lodge of England, in 1723, as containing all the laws of a general nature, having the force of "General Regulations."

The Charges of a Freemason.

Extracted from the Ancient Records of Lodges beyond Sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London. To be read at the making of New Brethren, or when the Master shall order it.

THE GENERAL HEADS, viz :

- I.—OF GOD and RELIGION ; II.—OF the CIVIL MAGISTRATE, Supreme and Subordinate ; III.—OF LODGES ; IV.—OF MASTERS, WARDENS, FELLOWS and APPRENTICES ; V.—OF the management of

the CRAFT in working ; VI.—Of BEHAVIOR, viz : 1. In the Lodge while CONSTITUTED. 2. After the Lodge is over, and the BRETHREN not gone. 3. When Brethren meet without STRANGERS, but not in a LODGE. 4. In presence of STRANGERS NOT MASONS. 5. At HOME and in the NEIGHBORHOOD. 6. Towards a STRANGE BROTHER.

I.—CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the *Center of Union*, and the means of conciliating true Friendship among persons that must have remained at a perpetual distance.

II.—OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace. So that

if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man, and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III.—OF LODGES.

A Lodge is a place where Masons assemble and work. Hence that Assembly, or duly organized Society of Masons, is called a *Lodge*, and every Brother ought to belong to one, and to be subject to its by-laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age; no bondmen, no women, no immoral or scandalous men, but of good report.

IV.—OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every

Brother must attend in his place, and learn them in a way peculiar to this Fraternity: Only candidates may know that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's LORD, and of being made a *Brother*, and then a *Fellow Craft* in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the *Warden*, and then the *Master* of the Lodge, the *Grand Warden*, and at length the *Grand Master* of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor GRAND MASTER, unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his authority by a letter.

These rulers and governors—supreme and subordinate—of the ancient Lodge, are to be obeyed in their

respective stations by all the Brethren, according to the old Charges and Regulations, with all humility, reverence, love, and alacrity.

V.—OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working-days, that they may live creditably on holydays; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's work; who is to be called MASTER by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow, and to behave themselves courteously within and without the Lodge.

The Master knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same: for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the

Master's absence to the Lord's profit; and his Brethren shall obey him.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of Brotherly Love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry; nor shall *Free Masons* work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons as they should teach a Brother or Fellow.

VI.—OF BEHAVIOR.

1.—*In the Lodge while Constituted.*

You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a Lord's work be hindered the mean

while, in which case a particular reference may be made; but you must never go to law about what concerneth MASONRY, without an absolute necessity, apparent to the Lodge.

2.—*Behavior after the Lodge is over, and the Brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an EASY and FREE conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against *all politics*, as what never yet conduced to the welfare of the Lodge, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3.—*Behavior when Brethren meet without Strangers, but not in a Lodge formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other BROTHER, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a Mason: for though all Masons are as Brethren

upon the same Level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners.

4.—*Behavior in Presence of Strangers not Masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity.

5.—*Behavior at Home and in your Neighborhood.*

You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the Ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, and you disabled from working.

6.—*Behavior towards a Strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him, if you can, or else

direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, All these CHARGES you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the foundation and cape-stone, the cement and glory of this ancient Fraternity; avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process, or lawsuit, without wrath and rancor, (not in the common way,) saying or doing

nothing which may hinder Brotherly Love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. AMEN. *So mote it be.*

GENERAL REGULATIONS.

COMPILED first by Mr. GEORGE PAYNE, Anno 1720, when he was Grand Master, and approved by the Grand Lodge on St. JOHN Baptist's Day, Anno 1721, at Stationer's Hall, London; when the most noble Prince JOHN, *Duke of Montagu*, was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D., his Deputy Grand Master; and Mr. JOSIAH VILLENEAU and Mr. THOMAS MORRIS, Jun., were chosen by the Lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master MONTAGU, the *Author* of this book has compared them with, and reduced them to the ancient *Records* and immemorial *Usages* of the Fraternity, and digested them into this new method, with several proper Explications, for the use of the Lodges in and about London and Westminster.

I. THE Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter at pleasure, upon any emergency or oc-

currence, as well as to appoint the time and place of their usual forming; and in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before; for in that case the absent Master's authority reverts to the last Master then present; though he cannot act until the said Senior Warden has once congregated the Lodge, or, in his absence, the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by his order, shall keep a book containing their By-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than FIVE new Brethren at one time, nor any man under the age of twenty-five, who must be also his own master, unless by a Dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge, without previous notice one month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the candidate; unless by the Dispensation aforesaid.

VI. But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity: Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a frac-

tious member should be imposed on them, it might spoil their harmony or hinder their freedom; or even break or disperse the Lodge, which ought to be avoided by all good and true Brethren.

VII. Every new Brother at his making is decently to clothe the Lodge—that is, all the Brethren present—and to deposit something for the relief of indigent and decayed Brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the By-laws of that particular Lodge; which charity shall be lodged with the Master or Wardens, or the cashier, if the members think fit to choose one. And the candidate shall also solemnly promise to submit to the Constitutions, the Charges and Regulations, and to such other good Usages as shall be intimated to them in time and place convenient.

VIII. No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted members, unless the Lodge becomes too numerous; nor even then without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go, (as above regulated,) or else they must obtain the Grand Master's Warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the

Grand Master shall in his prudence direct, and until he approve of them by his Warrant, which must be signified to other Lodges, as the custom is when a new Lodge is to be registered in the *List of Lodges*.

IX. But if any Brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the Brethren, and reform what gives them offence, he shall be dealt with according to the By-laws of that particular Lodge, or else in such a manner as the Quarterly Communication shall in their great prudence think fit; for which a new Regulation may be afterwards made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter or Lodge, at the three Quarterly Communications hereafter mentioned, and of the Annual Grand Lodge too; because, their Masters and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular Lodges are to observe the same Usages as much as possible; in order to which, and for cultivating a good understanding among Freemasons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The GRAND LODGE consists of, and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places, and must have a Quarterly Communication about Michaelmas, Christmas, and

Lady-day, in some convenient place, as the Grand Master shall appoint, where no Brother shall be present who is not at that time a member thereof, without a Dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge, asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

XIII. At the said Quarterly Communication, all matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow Craft only here, unless by a Dispensation. Here also all differences that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided: And if any Brother thinks himself aggrieved by the decision of this Board, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master, or his Deputy, or the Grand Wardens.

Here, also, the Master or the Wardens of each particular Lodge shall bring and produce a list of such members as have been made, or even admitted, in their particular Lodges since the last Communication of the Grand Lodge: and there shall be a book kept by the Grand Master or his Deputy, or rather by some Brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded *all the Lodges*, with their usual times and places of forming, and the names of all

the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to or lodged with them in Charity, towards the relief only of any true Brother fallen into poverty or decay, but of none else: But every particular Lodge shall dispose of their own Charity for poor Brethren, according to their own By-laws, until it be agreed by all the Lodges (in a new Regulation) to carry in the Charity collected by them to the Grand Lodge, at the Quarterly or Annual Communication, in order to make a common stock of it, for the more handsome relief of poor Brethren.

They shall also appoint a Treasurer, a Brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office. To him shall be committed all money raised for Charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend and disburse the same by such a certain order, signed, as the Grand Lodge shall afterwards agree to in a new Regulation: But he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything, except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a Brother and Fellow Craft, but never

must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another Brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge, but shall be no member of it.

But these offices may be farther explained by a new Regulation, when the necessity and expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Freemason, shall take the chair, and preside as Grand Master *pro tempore*, and shall be vested with all his power and honor for the time: provided there is no Brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and, if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Fellow Craft of the same Lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called

by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodge or of the Brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other Brethren, both parties are to go by concert, to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning Masonry but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that post or station in his particular Lodge, from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he please to be his Deputy *pro tempore*: But he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the majority of the Grand

Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence: in which case, the majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new Regulation; because hitherto the Ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

XX. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his mastership.

XXI. If the Grand Master die during his mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or, in his absence, the Senior Grand Warden, or, in his absence, the Junior, or, in his absence, any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the LAST Grand Master to resume his office, which now in course reverts to him; or, if he refuse, then the NEXT LAST, and so backward. But if no former Grand Master can be found, then the *Deputy* shall act as *Principal* until another is chosen; or, if there be no Deputy, then the oldest Master.

XXII. The BRETHREN of all the Lodges in and about London and Westminster shall meet at an *Annual Communication and Feast*, in some convenient place, on *St. John Baptist's Day*, or else on *St. John Evangelist's Day*, as the Grand Lodge shall think fit by a *new Regulation*, having of late years met on *St. John Baptist's Day*: Provided,

The *majority* of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communications, three months before, that there shall be a Feast and a General Communication of all the Brethren: For if either the Grand Master, or the majority of the particular Masters, are against it, it must be dropped for that time.

But whether there shall be a Feast for all the Brethren or not, yet the GRAND LODGE must meet in some convenient place *annually* on *St. John's day*; or, if it be Sunday, then on the next day, in order to choose every year a *new* Grand Master, Deputy and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable custom of Masons, then the GRAND WARDENS shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the Feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But, that the work may not be too burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master or his Deputy shall have power to nominate and appoint

a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the Feast being decided amongst them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and STEWARDS shall in due time wait upon the Grand Master or his Deputy for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive, or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges, to consult with them about ordering the Grand Feast, and about any emergency or accidental thing relating thereunto, that may require advice, or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow Craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him or debar him, as they shall see cause: *Provided* they send no man away before they have acquainted all the Brethren within doors with the reasons thereof,

to avoid mistakes; that so no true Brother may be debarred, nor a false brother or mere pretender admitted. This committee must meet very early on St. John's Day at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more TRUSTY BRETHREN to be porters or door-keepers, who are also to be early at the place, for some good reasons, and who are to be at the command of the committee.

XXVII. The Grand Wardens or the Stewards shall appoint beforehand such a number of brethren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day but Free and Accepted Masons, that the communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master or his Deputy at their head, who shall retire, and form themselves. And this is done in order—

1. To receive any appeals, duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next Quarterly Communication, that Brotherly Love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day, that no interruption may be given to the harmony and pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair, that shall be brought from the particular Lodges by their representatives, their several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens or the Stewards, the Secretary, the Treasurer, the clerks, and every other person shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the Fraternity the honor of ruling them for the year ensuing: And after dinner it will be known whether he accepts of it or not: for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the Brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner, the Grand Lodge is formed, not in the retirement, but in the presence of all the Brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing, then one of

the Grand Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good government, etc. And, turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great honor, (if nobly born, if not,) the great kindness of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the Brethren shall for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the *last* Grand Master to continue in the mastership another year; or if he, when desired, has not consented; then

The *last* Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and, if there present, shall be proclaimed, saluted, and congratulated the new Grand Master, as above hinted, and immediately installed by the last Grand Master, according to Usage.

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and, if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to Usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted, and congratulated, as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and, if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master: As the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the Brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honor of a Brother, that the said person, so nominated or chosen, will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage, and congratulation.

XXXVII. Then the Grand Master shall allow any Brother Fellow Craft, or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the Fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some Brother appointed by him, shall harangue all the Brethren, and give them good advice: And, lastly, after some other transactions, that cannot be written in any language, the Brethren may go away or stay longer, as they please.

XXXIX. Every Annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this ancient Fraternity: Provided always that the old Landmarks be carefully preserved, and that such alterations and new Regulations be proposed and agreed to at the third quarterly communication preceding the Annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest Apprentice; the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these Regulations, when proposed by the Grand Lodge, to about 150 Brethren, on St. John Baptist's Day, 1721.

LAWS RELATING TO CANDIDATES.

QUALIFICATIONS.

“The persons admitted members of a Lodge must be *good and true men, free-born, and of mature and discreet age; no bondman, no woman, no immoral or scandalous man, but of good report.* The person admitted should also be perfect, *having no maim or defect in his body, that may render him incapable of learning the Art.*”

Upon these extracts, from the General Regulations, we remark upon the qualifications of a candidate :

1. He must be "a good man and true, no immoral or scandalous man, but of good report;" that is, he must be a man of good moral character and standing in the community, and should have some visible and honorable means of earning a livelihood for himself and those dependent upon him.

2. He must be "of mature and discreet age." In this country, the age is fixed at twenty-one years. The custom in Europe of admitting the son of a Mason, called a *lewis*, and members of the royal family, at the age of eighteen, does not prevail here; but the rule requiring the applicant to be at least twenty-one years of age, is rigidly observed.

3. He must be a "man," as no woman can be admitted to the privileges of the Order.

4. He must be "perfect, having no maim or defect in his body, that may render him incapable of learning the Art."

The construction placed upon this requirement by the Grand Lodge of Tennessee, is contained in the resolution adopted in 1865, providing "That Subordinate Lodges within this jurisdiction are instructed not to confer any degree in Masonry upon any individual who is physically or mentally *incapable of earning a livelihood, or of receiving and imparting the ritual of Masonry.*" If, from any mental incapacity, or any defect or deformity in his body, the applicant is rendered incapable "of learning the Art," or, in the language of the resolution, "of earning a livelihood, or of receiving and imparting the ritual of Masonry," he can on no account be admitted, however worthy he may be, and notwithstanding it may be very desirable, in all other respects, to

see him a member of the Order. No person should be made a Mason, unless it shall be manifest at the time of his application that nothing as to his health, or his situation in other respects, will render him, or those dependent upon him, a charge upon the Institution.

In addition to the foregoing, it is necessary that the applicant acknowledge and declare *his belief in the existence of a Supreme Being*; and that he not only seeks admission of his own free will and accord, but that he is not induced to do so on account of the solicitations of friends, nor for mercenary or unworthy motives.

He must reside within the jurisdiction, that is, nearest to the Lodge to which he applies for admission, and must have so resided for the space of twelve months, unless he produces a certificate of good character and standing from the Lodge nearest his former place of residence. This rule must be strictly observed, and can be deviated from only by consent of the Lodge nearest the residence of the applicant.

The applicant must sign a petition, in writing, recommended by two members of the Lodge, and it must be presented to and read at a stated meeting of the Lodge. Nothing in relation to the petition can be transacted at a special or called meeting. If the petition is received, the proper entry is made on the record, and a committee of investigation appointed. The petition is now the property of the Lodge, and can only be withdrawn by unanimous consent. The committee, in the discharge of their duty, should vigilantly inquire and satisfy themselves that the candidate is in possession of all the qualifications required, and thereby prepare themselves to submit a faithful as well as a correct report.

THE BALLOT.

When the committee submit their report, whether favorable or unfavorable, a ballot is to be taken, which is the method by which the members of the Lodge express their acceptance or rejection of an applicant. The ballot must not be taken except at a stated meeting, nor unless the petition shall have been laid over for at least one month, or from a stated meeting in one month to a stated meeting in the month succeeding.

A ballot must be taken, that every member may give an expression of opinion, and in order that this may be made without responsibility to any source, save that due to his own conscience.

The ballot must be unanimous, for without this no candidate can be accepted.

All the members present must vote: It is the duty of every member to see that the unworthy are not admitted, and in no other manner can the old regulation be complied with, which requires the unanimous consent of all present.

The ballot must be secret: The purity and independence of the ballot can only in this manner be preserved. No brother has a right to expose his ballot, or to make known afterwards how he voted.

An unfavorable ballot cannot be reconsidered: When the ballot is pronounced unfavorable, the petition must be declared rejected; the candidate is thus rendered ineligible to a second recommendation in the Lodge in which he was rejected, or any other Lodge, until the expiration of twelve months, unless the objectors shall, in open Lodge, and at a stated meeting, withdraw the objection, when another ballot may be had, after the petition shall have been presented at a previous stated

meeting, either the one at which the objection was withdrawn or a subsequent one. No motion to reconsider a ballot can be entertained, but if the Master, before the declaration of the state of the ballot, and before any of the members who participated in it shall have left the Lodge, shall see fit, in order to avoid mistake, or for any other reason, to cause it to be passed again, or even oftener, it is his undoubted prerogative to do so. However, after the second ballot, it is better, except in extraordinary cases, to make the formal declaration of the rejection of the candidate. The same rule applies when a ballot is had on an application for affiliation, or for advancement to a higher degree. Any member has the right to object to the conferring of a degree at any time, otherwise the harmony of the Lodge would be destroyed.

THE LODGE.

In the Ancient Charges, "a Lodge" is defined to be "a place where Masons assemble and work; hence that assembly or duly organized Society of Masons is called a *Lodge*, and every Brother ought to belong to one, and to be subject to its by-laws and the General Regulations."

Prior to the revival of Masonry in 1717, a Lodge was simply an assembly of Masons for the purpose of "making" one or more profanes, which being accomplished the assembly was dissolved. But in 1717, a regulation was adopted, declaring, "that the privilege of assembling as Masons should no longer be unlimited, but that it should be vested in certain Lodges, convened in certain places, and legally authorized by the Warrant of the Grand Master, and the consent of the Grand Lodge."

There are two kinds of Lodges, that is, temporary and inchoate bodies termed "Lodges under Dispensation;" and permanent and perfect, or complete bodies, termed "Chartered or Warranted Lodges."

LODGES UNDER DISPENSATION.

When it is thought expedient to form a new Lodge, a petition for a Dispensation is presented to the Grand Master, or the Grand Lodge, which must be signed by at least seven Master Masons, who must be in good standing. There must be a good reason for the organization of a Lodge at that time and place. The place of meeting must be designated, and the names of the first three officers stated. The petition must be recommended by the nearest Chartered Lodge, which must certify to the good moral character of the petitioners—that the officers proposed are qualified to confer the degrees and give the lectures properly; that the proposed location is favorable, and will not interfere materially with any other Lodge, and that the petitioners have secured the use of a suitable room in which to hold their meetings. A Dispensation, when granted, is in force until the succeeding Annual Communication of the Grand Lodge, when, upon examination and approval of the work of the Lodge, a Charter is ordered by the Grand Lodge; and if this is not done, or the Dispensation renewed, the Lodge ceases to exist.

The powers of a Lodge under Dispensation, are such as may be prescribed by the local regulations in force in the jurisdiction where it may be located, or, in other words, by the authority under which they are formed. This is the only Masonic law applicable to such organi-

zations, being of modern date in their origin. In conformity with this view, the foregoing rules as to their formation are given as those prescribed by the Constitution and Regulations of the Grand Lodge of Tennessee, and the following summary of the powers of such a Lodge, is presented, derived from the same source:

It can hold no regular election, nor can its officers be installed. It cannot be constituted, consecrated, or dedicated. It can hold no public celebration without the consent of the Grand Master, but may bury the dead with the formalities of the Institution.

It can make and affiliate Masons. The petitioners to whom the Dispensation is granted, as well the three officers named, as all the other members of the Lodge, are entitled to vote. It can adopt a code of by-laws, which must, of course, be submitted to the inspection of the Grand Lodge at its first annual meeting after their adoption. Master Masons, upon being raised in such a Lodge, thereupon become members thereof, and with the original members may be required to pay dues. It may try, suspend, or expel members, appoint all officers, except the Master and Wardens, dispose of its funds in purchasing necessities and in charities, appoint and commission a representative to the Grand Lodge to look after its interests, and generally, it may exercise such other powers, and is liable to such other disabilities as may be prescribed by the Grand Lodge.

The petitioners to whom a Dispensation is granted, need not demit from their Lodges, but may remain members thereof, until a Charter is granted the new Lodge, when they must withdraw from one of the Lodges.

CHARTERED LODGES.

While the members of a Lodge to which a Charter has been granted adhere to their allegiance, and pay the contributions required, and observe the duties enjoined by the Constitution and Regulations of the Grand Lodge, they have and may exercise all the rights, powers, and prerogatives to which Subordinate Lodges are entitled under the laws of Masonry.

This Charter can be forfeited, and the Lodge dissolved, in only two ways: By vote of the Grand Lodge, after due trial; or, By its voluntary surrender.

The acts for which a Charter may be declared forfeited by vote of the Grand Lodge are: Contumacy to the authority of the Grand Master or Grand Lodge; Departure from the original plan of Masonry and Ancient Landmarks; or, Disobedience to the Constitutions.

The Charter may be surrendered by the voluntary act, or by consent of a majority of the Lodge, after due summons, unless the minority opposed to such surrender consist of seven or more, because that being the number sufficient to *receive*, may *retain* the Charter.

The Grand Master may, for cause, temporarily suspend the Charter of a Lodge, not to extend beyond the next Annual Communication of the Grand Lodge, and this suspension, for the time, arrests the work of the Lodge, and prevents its meetings, but does not affect the Masonic standing of its members.

POWERS OF CHARTERED LODGES.

The powers and privileges of a Subordinate Lodge are such as are defined in its Charter, by the Constitution of the Grand Lodge, and the Ancient Landmarks and General Regulations. They are divided into—

1. *Executive*: In the direction and performance of its work, under the control of its Master, and in all other matters in aid of the Master, who has the primary executive power of a Lodge.

2. *Legislative*: Embracing all matters relating to its internal concerns, not in derogation of the Ancient Landmarks, the Constitution and Regulations of the Grand Lodge, and its own particular By-Laws; and,

3. *Judicial*: Embracing the exercise of discipline, and settlement of controversies between and over all its members, (except the Master,) and over all Masons and non-affiliated brethren within its jurisdiction, subject to an appeal to the Grand Lodge.

From what has already been said, it will be seen that, in the beginning, Lodges were unrestricted by any superior authority, but that, at the formation of Grand Lodges, certain of their powers were surrendered for the general good, and that, while a portion were thus surrendered, certain others were reserved, and are inherent in the Lodge, not subject to dispensation or other act, either of the Grand Master or Grand Lodge. This distinction, which is an important one, must be kept in remembrance, in the decision of many questions that may be presented.

“We believe in the simple doctrine that Subordinate Lodges are, as to many matters which have received the legislative action of Grand Lodges, sovereign bodies, and that any action which interferes with the sovereignty is, of necessity, illegal and void; and that, unless the reserved and inherent rights of Lodges are well defined and understood, the time will come when those rights will be extinguished, partly through direct legislation, and partly from the neglect, on the part of the subordinates, to assert and maintain them. The

Lodge organization is the normal condition of the Fraternity; Grand Lodges the result of necessity, growing out of the wide-spread popularity and extension of the Institution, and intended to preserve uniformity of doctrine and practice by mutual consultation on the part of the representatives of the Subordinate Lodges. While each remains in its own sphere of action, the result must continue to be, in the future, as it has been in the past, for the greatest good of the Craft. Let it, however, be remembered, that the Grand Lodge acts by delegated powers, and that, so far as these powers are concerned, it must be supreme, but that the reserved powers of the Lodge are inherent, and cannot be interfered with by any act of the Grand Lodge; nay, more: we insist that these powers cannot be delegated, if the Lodge were so minded; for their possession by the subordinate body is a Landmark—a fundamental principle—that no man or body of men can remove.”*

The powers of a Chartered Lodge are divided into **INHERENT** and **CONSTITUTIONAL**.

The *Inherent* powers of a Lodge, and which are controlled only by the Ancient Landmarks, are:

1. To decide who shall be admitted members of or initiated therein, of such as may be properly qualified.
2. To make Masons (not more than five at one meeting) of those it has decided to admit.
3. To place on trial a member against whom charges may have been preferred, to pronounce sentence, and enforce discipline.
4. To select and install its officers.
- 5 To fix its time of meeting.

* “Principles of Masonic Jurisprudence.”—SIMONS.

6. To require its members to contribute to its funds.

7. To be represented at all communications of the Grand Lodge.

8. To instruct its representatives, for their government, at all such communications of the Grand Lodge.

The *Constitutional* powers of a Lodge, subject to control by the Grand Lodge, are:

1. To make a code of by-laws for its internal government, not in derogation of its inalienable rights, or of those of its members.

2. To perform all the work pertaining to the three degrees of Ancient Craft Masonry.

3. To transact all business that can be legally transacted by a duly constituted Lodge of Freemasons.

4. To appeal to the Grand Master or Grand Lodge from the decision of the presiding officer.

5. To change its place of meeting.

6. To control its funds.

These constitutional powers are to be exercised only in the manner, and under the restrictions prescribed by the Constitution and Regulations of the Grand Lodge.

Subordinate Lodges are required to pay into the treasury of the Grand Lodge, for revenue, such sums as may, from time to time, be levied.

JURISDICTION OF LODGES.

The jurisdiction of Lodges is **TERRITORIAL** and **PENAL**.

The *Territorial* jurisdiction of a Lodge extends half-way in every direction to the nearest Lodge. In cities and towns, where there are more than one Lodge, their jurisdiction is in all respects concurrent. This relates to the reception of members; therefore, a Lodge cannot confer the degrees upon a profane, or affiliate

a Mason residing nearer another Lodge, without its consent, by the vote of a majority of the members present at a stated meeting.

The *Penal* jurisdiction of a Lodge is the right of trial and enforcement of discipline over its own members, without regard to their place of residence, and also of members of other Lodges living within its territorial jurisdiction, and non-affiliated Masons living within or temporarily remaining therein.

OFFICERS OF A LODGE.

When a Lodge is fully officered it has:

A MASTER, (whose style is *Worshipful*),

A SENIOR WARDEN,

A JUNIOR WARDEN

A TREASURER,

A SECRETARY,

A SENIOR DEACON,

A JUNIOR DEACON,

ONE OR MORE STEWARDS,

A TILER.

The offices of Steward and Tiler are sometimes filled by one person.

In addition to these officers, many Lodges have a Chaplain, Physician, Marshal, and Board of Trustees.

THE MASTER.

“It was the observation of a wisdom greater than man can boast, that a house or kingdom divided against itself, cannot stand; and experience proves the soundness of the axiom. This proverb may be applied with great propriety to an Institution whose members are segregated from the rest of the world by obligations,

customs, and laws of a peculiar nature, yet retain their independence of character by a perfect freedom of thought and action. In such a society, a judicious ruler is absolutely essential, not merely to its prosperity, but to its very existence. If the shepherd be careless or inefficient, the flock will be scattered abroad.

“Unity is the mainspring of Freemasonry. Destroy that, and the machinery will fall in pieces; and it will be a difficult matter to preserve the links in the chain of unity unbroken, unless the Master pursue an accommodating policy, which may cause the brethren to be mutually pleased with each other’s society, accompanied by an inflexible regard to discipline, which, while it allows freedom of action, will preserve inviolable the respectful submission that is due the Chair, as its undoubted and inalienable prerogative.”*

“To become Master of his Lodge, is the legitimate object of every young brother who takes an interest in our society. The very questionable policy of our present regulations seems to be, to open to each, in succession, the way to the Mastership—almost, if not altogether, as a matter of course. Now, my younger brethren may rest assured, that although, in deference to a usage which it is perhaps too late to abolish, we may place a careless or ignorant Mason in the Chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened and expert. He will be like the figure-head of a ship—placed foremost, and gaudily decorated; but, after all, it is a mere effigy, not contributing in the least to the management of the vessel.

* “Revelations of a Square.”—OLIVER.

In small, as in great things, *knowledge* is power—*intellectual superiority* is real preëminence.

“Some inexperienced brethren may think that no difficulty can ever arise in the decision of Masonic questions, because they have never seen any such difficulty in our society. It is true, that mutual forbearance is so much inculcated, and good feeling so widely prevails among us, that, in the hands of a judicious ruler, all goes on with easy and undeviating regularity. But I can assure them that, in a well-regulated Lodge, there is a very ample scope for the exercise of intellect; and that the Master will soon find that he requires even more than a knowledge of Masonic law and usages, to acquit himself creditably of his responsibility. He should know his own limits, so as not to encroach upon the rights of the brethren, of which, I candidly warn every young Master, he will find us not a little jealous. If he fall short of his own bounds, or oversteps them, he will find clear heads and keen tongues to remind him—respectfully, but unmistakably—of the fact. The Lodge will soon feel what sort of hand holds the helm; and as they are bound to acquiesce in his opinion, as their Master, he must show equal deference to theirs.”*

“In the whole series of offices recognized by the Masonic Institution, there is not one more important than that of the Master of a Lodge. Upon the skill, integrity and prudence of the presiding officer, depend the usefulness and welfare of the Lodge, and as Lodges are the primary assemblages of the Craft, and by representation constitute the supreme tribunal or Grand Lodge, it is evident that the errors of govern-

* “The Duty of the Master,” a Lecture, by J. FITZ-HENRY TOWNSEND.—*American Quarterly Review of Freemasonry*.

ment in the primary bodies must, if not duly corrected, be productive of evil to the whole Fraternity. Hence, in the ceremony of Installation, it was required, as a necessary qualification of him who was proposed to the Grand Master as the presiding officer of a Lodge, that he should be of good morals, of great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth. And it was on such a recommendation, that it was to be presumed that he would discharge the duties of the office with fidelity.”*

To these qualifications, which are general in their nature, is to be added the legal one, to be found in the fourth of the Ancient Charges, in which it is stated, “That all preferment among Masons is grounded upon real worth and personal merit only;” that “none but a perfect youth should be made an Apprentice, that in due time he may become a Fellow-Craft, and when otherwise qualified, arrive at the honor of being Warden, and then Master of the Lodge. * * * * No brother can be a Warden until he has passed the part of a Fellow-Craft; nor a Master till he has acted as Warden.”

“Acting as Warden,” means, to have been lawfully appointed or elected to that station, and to have discharged the duties that pertain to it, for the length of time, which, under the By-laws of the Lodge may be fixed for the term for which officers are elected, either in the Lodge which proposes to elect him or in some other regular Lodge.

This rule, under the regulations of the Grand Lodge of Tennessee, does not operate in the case of the formation of a Lodge under Dispensation, nor when, in the

* “Text-book of Masonic Jurisprudence.”—MACKAY.

opinion of a Lodge, there is no member thereof who has served as Warden who is qualified to discharge the duties of Master.

The prerogatives of the Master, are:

1. *The right to congregate his Lodge.* Under this prerogative the Master may call a meeting of his Lodge at any time; he may not, as formerly, call it at any time or *place*; his power in this respect being restricted to the calling of special communications, except on funeral occasions, at the *place* usually occupied by the Lodge. At these special communications, no business can be transacted except that for which they may be called, and no business relative to the presentation of petitions for initiation or adjoining, or a ballot on such petitions, can be had at a called meeting. The stated communications are fixed by the Lodge itself, as well as the place where they are to be held, and the Master has no power to change or alter either.

2. *The right to preside.* When the Grand Master, or his duly appointed representative, appears in a Lodge, the power of the Master to preside temporarily disappears, unless the superior authority waives the right.

3. *The right to fill temporarily any vacancies that may occur in the Lodge offices.*

4. *To control the admission of visitors.* In the exercise of this right, the Master may refuse admission to any visitor, however correct the standing of the visitor may be, he being responsible for the exercise of his prerogative. It is the general practice of the Master, though not absolutely bound to do so, to refuse a visitor when any member of the Lodge objects to his visit.

5. *To regulate and terminate all discussion.* When in his judgment the debate has extended far enough, or

when for any other reason he may deem it proper to do so, he rises in his place and proceeds to put the question, or to direct the labors into some other channel.

6. *To direct the order of business.* This he may do, notwithstanding the By-Laws may have appended to them a summary of the order in which business is to be transacted.

7. *To appoint all committees.*

8. *To close the Lodge at will.* By this is not meant that the Master may close his Lodge in the midst of its labors, at the mere suggestion of his own arbitrary will, for that would be intolerable; but that he is the proper judge as to when the labors ought reasonably to cease, and the brethren retire to their homes.

9. *To issue summons.* In addition to summons to attend meetings of the Lodge, the Master has power to summon witnesses in trials; all Masons within the jurisdiction of his Lodge, to answer complaints against them; the officers of his Lodge, to render their accounts, or to answer for delinquencies; the members of his Lodge, to attend the funeral of a deceased brother. The summons can be issued by authority of the Master only, or the one who may be discharging the functions of that office, and it is a peremptory order, which must be obeyed, under penalty, unless the excuse of the defaulter be a legitimate one. Summons are usually in writing, signed by the Master, countersigned by the Secretary, and having the Lodge seal attached; but a verbal summons by the Master is equally binding with a written one.

10. *To be the custodian of the Charter.* Although the Charter purports on its face to be granted to the Master and Wardens, yet, at his installation, it is placed in

special charge of the Master, and he is made responsible for its safe keeping.

11. *In company with the Senior and Junior Wardens, to represent his Lodge at all communications of the Grand Lodge.*

In the exercise of these prerogatives, other exhibitions of authority are sometimes called forth: as, the control of the minutes, to see that nothing improper is recorded, and that nothing essential has been omitted; the right to refuse to initiate a candidate, or to confer a degree, notwithstanding the action of the Lodge; the right to order a re-ballot, under the prescribed restrictions; the right to discuss all questions without leaving the Chair. He signs all drafts upon the Treasurer; is exempt from trial by the Lodge, and is entitled to receive the degree of Past Master. He cannot dimitt or resign during his term of office. No vacancy can occur in his office, except by death, or expulsion, in which event the Senior Warden succeeds to the position.

PAST MASTERS.

This is deemed an appropriate place to call attention to the *status* of Past Masters. Their privileges are such as may be expressly given by the Constitution of the Grand Lodge, and, in addition:

A Past Master is qualified to install any Master elect, and to be present at the qualification of a Master elected to the Chair. At such qualification, none but actual Past Masters—those whose service in the Chair makes them such—are entitled to officiate in the ceremonies.

When the Grand Master is unable to attend to any duty requiring his presence, he may select a proxy, and, where possible to do so, he should select the Master or some Past Master of a Lodge.

As a courtesy, a Past Master is entitled to a seat in the East.

THE WARDENS.

These officers are second only in importance to the Master. Doctor OLIVER very appropriately terms them Deputy Masters, and such they really are. In case of the death, absence, or inability of the Master, they are authorized and required, the Senior Warden first, and, in his absence, the Junior Warden, to succeed to all his powers and prerogatives for the time being. They, with the Master, have the right to represent the Lodge at all communications of the Grand Lodge.

The Senior Warden is charged with the superintendence of the Craft while at labor, and to the Junior Warden is committed their superintendence during the hours of refreshment. From this the practice has arisen, in some Lodges, of requiring that all complaints for the infraction of the laws of Masonry should be presented to the Lodge through him. This custom is every way to be commended.

In the absence of the Master, the Senior Warden succeeds to his place; but the Junior Warden does not thereupon occupy the Senior Warden's vacant station, but the Senior Warden becomes, for the time, Master, and the prerogative of appointment vests in him, and he proceeds to appoint a Senior Warden *pro tempore*.

The Wardens cannot resign, and in case of a vacancy in their offices, as well as all the other elective offices, by death, suspension, or expulsion, no election can be had to fill it, until the "regular time of choosing."

In the absence of the Master and Wardens, the oldest Past Master of the Lodge present should preside, at stated meetings, and at called meetings, properly sum-

moned by the Master or a Warden. If none of the officers be present, nor any Past Master, the members, according to seniority, may fill the Chair, and for the time exercise all the rights of a Master.

OTHER OFFICERS.

The duties devolving upon the other officers of the Lodge are so well defined and so generally understood, that an extended notice thereof is deemed unnecessary.

A Lodge should be very careful in the selection of its officers. Every member ought to take a deep interest in the matter. None should be elected but those who are not only *worthy*, but also *well qualified*, and this preparation should *precede* an election; that is, the qualification should exist before a Brother is elected, so that no risk will be incurred as to his becoming so afterward. This rule should be rigidly adhered to, without fear, favor, or partiality, and the members of Lodges should always bear in mind that the estimation in which the Lodge is held by the world is dependent upon the character and standing of its officers, especially the first three, and that the selection of persons to these positions does not and cannot give them a position in the estimation of a community they do not otherwise occupy.

ELECTIONS.

The officers are elected or appointed as the Constitution of the Grand Lodge may permit, or the By-Laws direct. The elections are required to be held at least once in each year, and the installation must either take place at once, or within some reasonable period thereafter. Until such installation takes place, the old officers hold over.

Should a Subordinate Lodge, from any cause, fail to elect its officers at the time specified by its By-Laws, it has no authority within itself to do so at any other time, but must apply to the Grand Master for a Dispensation to authorize the same. The By-Laws of a Lodge may prescribe other regulations in regard to the election of officers, and these, if not inconsistent with the Constitution and Regulations of the Grand Lodge, must be complied with.

At every election, each member of the Lodge in good standing is entitled to vote. In Lodges where dues are exacted, the By-Laws may provide that those in arrears for a certain time shall be deprived of their votes at elections for officers, and when this is the case, the member thus situated is not entitled to a vote, not being, to that extent, in good standing.

Blank ballots, cast at an election for officers, are votes, and are to be estimated in determining the result. By blank ballots, in this connection, is meant the depositing a blank slip of paper where a member may be unwilling to express a preference among the members for the position.

As nominations for office in the Grand Lodge is permitted, the custom has, to some extent, begun to prevail in Subordinate Lodges, and there is no law against the practice. The custom of calling off, for a few moments, previous to depositing the ballots, affords an opportunity for consultation, and then, labor being resumed, the silent ballot, without nominations, is more in accordance with the spirit of the Craft; and it is earnestly hoped that this course will again become universal among the Lodges.

While every brother selected to aid in the labors of the Lodge ought, if possible, to accept, he is not bound

to serve, every Mason being free to accept office or not. Elections must always be held in a Lodge opened on the third degree. The Treasurer and Secretary are sometimes required to receive and count the ballots, but the better rule is to appoint tellers from among the Brethren.

INSTALLATION.

The ceremony of Installation, which is the completion of the election, is indispensable to the officers elect, as without it they cannot legally enter upon the duties of their respective offices. For this reason, it should be performed at the earliest convenient time after the election.

It is the province of the retiring Master to install his successors; but he may, if he pleases, delegate this power to any Past Master, but not to any Brother of inferior rank. Installations should not be assumed by proxy, because a man cannot take upon himself an obligation by the lips of another, and could not legally be held for the infraction of a vow he had not personally pronounced.

Immediately after the installation, the retiring officers transfer to their successors all the books, money, and property of the Lodge that may have been in their possession.

LODGE MEETINGS.

The meetings of Lodges are technically called "Communications," and are of two kinds—CALLED, or SPECIAL, and STATED.

Called Meetings are entirely within the discretion of the Master, or the Warden acting in his absence, as to time; but they must be held at the place usually occu-

pied by the Lodge. At such meetings, no business can be transacted except that for which it was called.

Stated Meetings are the regular assemblies of the Lodge, at the time and place specified in the By-Laws. They must occur at least once in each calendar month. Stated meetings should not be called off from day to day, except in extreme emergencies rendering such a course imperatively necessary. It is much better that the business be concluded at the meeting at which it properly comes up for consideration, or postponed to the next stated meeting.

The first business at all meetings, after the congregation of the Lodge, is, of course, the formula of opening, and this should never on any account be performed in a slovenly manner, nor hastily done, but should be given in ample detail, for the benefit of uninstructed Brethren, and for the credit of the Lodge and its officers. The introduction of music, in this and in other appropriate portions of the ceremonies, is to be highly commended, if it can be well performed, either by the united voices of the Brethren, or with the accompaniment of an instrument.

The business of a Stated Meeting always commences by the reading of the Minutes of the last stated Communication, and of those of any called Meeting that may have intervened, that they may be approved.

"In this respect the qualities of a good Secretary will at once be manifested by the orderly arrangement of the various topics that may have been acted upon at the previous communication. Some Secretaries write their entire minutes in one paragraph, as if the economy of half a sheet of paper that might be consumed in properly displaying them would materially affect the Lodge revenues. Properly, each item should form a

separate paragraph; and when one is finished, a blank line should be left before commencing another. A wide margin is also to be recommended, that brief notes may be written opposite the important paragraphs, to indicate their tenor. The object of these marginal notes is to enable the Secretary, or others, to discover the record of any particular circumstance without being obliged to read through the whole body of the minutes. Brevity—that is, so much as is consistent with clearness—ought to be the aim of the Brother who writes the minutes; neatness and system in their arrangement always attract commendation. At the bottom of the last page of the minutes of each communication should be entered, in full, the names of all brethren who have paid money to the Secretary, and opposite to their names the amount so paid, as also the items of disbursement ordered by the Lodge. These items, when so entered, are convenient for reference; and after having been read to and approved by the Lodge, are vouchers of the Secretary's correctness. Finally, the Master is to observe that the record is correct, both as to what is written and what is omitted, before he allows it to be confirmed.”*

No application for admission should be announced or attended to during the ceremony of opening or closing, during the reading of the minutes, while a brother is addressing the Lodge, or while the Master is engaged in conferring degrees; nor should any countenance be given to the practice of entering or retiring from the Lodge during the ceremonies. Visitors may, of course, be admitted at any time, if the Master choose to allow it; but it is better for all concerned, that the rules suggested should be rigidly enforced.

* “Principles of Masonic Law.”—SIMONS.

The manner of voting depends upon the subject on which the vote is to be taken. In elections of officers, ballots are used, which are slips of paper on which the voter writes his preference, and in elections of candidates white and black balls are used. On all other questions the vote may be taken *viva voce*; but it was undoubtedly the custom, in the earlier days of the Fraternity, for the members to express their opinions by holding up one of the hands, which, if required, were counted by the Deacons.

The ceremony of closing is to be observed with the same care as that of opening, and it should be the endeavor of the Master and brethren to have it always take place at a reasonably early hour.

“In the discussions that sometimes arise in a Lodge it is, as we have already shown, the prerogative of the Master to mark the limits of debate, and keep the brethren within them. Few men, however, are gifted with the powers of discrimination necessary to the exercise of so difficult a supervision, and, therefore, some rules are sought for which shall suffice to keep the debate within due bounds, and their observance be at once a restraint on the brethren and an assistance to the presiding officer. The mind thus naturally reverts to what is termed ‘Parliamentary law,’ and the question arises, ‘How far may it safely be used in the business of a Masonic Lodge?’ This question has been most ably and satisfactorily answered by M. W. Bro. BENJAMIN B. FRENCH, in an article published in the *American Quarterly Review of Freemasonry*. We feel that we are doing the Craft a service by transferring to these pages its most important suggestions.

“No body of men,” (says Bro. FRENCH,) “no matter how small, or how well disposed to be orderly it may

be, can be kept in order for the transaction of business, and the debate which necessarily accompanies it, without a presiding officer; and no presiding officer, be his talent and capacity for presiding what they may, can keep order unless he be governed by fixed rules and principles, admitted to be binding by those over whom he presides. Therefore, we find the custom to be universal, after the organization of any assembly of individuals, of adopting rules for government, by which they impose a duty on their presiding officer of administering, and on themselves of obeying, the rules thus made. In ordinary public bodies, these rules are temporary, lasting only during the legal existence of the body which they are formed to govern. The House of Representatives of the United States becomes a new legislative body every two years, and is only governed by the general parliamentary law until either the rules of the preceding House are adopted, or a new code formed. The Senate, being a permanent body, is always governed by the same rules until it sees fit to alter or renew them.

“Masonic bodies are somewhat like the Senate, in this latter particular. When once formed, they remain Lodges, Chapters, etc., forever. Therefore, the rules and regulations by which they are to be governed, ought to be permanent and uniform. I have noticed, within a few years, a new feature adopted by some of the governing Masonic bodies, in the formation of ‘model by-laws,’ on which the Subordinates are to found their codes. This is an excellent plan, inasmuch as it tends to create a uniformity of government in the jurisdiction wherein it operates. But by-laws are one thing, and rules of government, while the body is assembled for business, another.

“My design in this paper is to present my own views in relation to the application of regular parliamentary law, so far as it will apply to the government of Masonic bodies.

“The term Parliamentary Law originated by being the designation of the peculiar law which governed and governs the proceedings of the British Parliament. Laws and rules adopted by that body became by degrees the governing law of all deliberative assemblies, so far as they would apply; and as soon as our forefathers so far established governments on this side of the Atlantic as to need rules and regulations, they adopted those of the mother-country; and thus the law of parliament became, in a measure, the governing law of American deliberative assemblies; and the law of parliament has come to be a general term, applicable to all well-established rules and regulations adopted by legislatures.

“The *dictum* of HATSELL—the best English authority on precedents extant—that ‘it is much more material that there should be a rule to go by, than what that rule is,’ is a sound principle, and applies as well to the government of a Masonic Lodge as to the House of Commons of Great Britain.

“All regular meetings of Masonic bodies are fixed by their by-laws, and the records of the body should always show, either that the meeting was held, or the reason why it was not. It is well known to every well-informed Freemason, that a certain number must be present before a Lodge can be opened, and that it requires also the presence of certain officers: therefore, no parliamentary rule applies to the convening of a Lodge. The rule, that a faithful record shall be kept of what is proper to be written, is a Masonic one; and

the period of no regular meeting should be suffered to pass, even though the Lodge be not opened, without a statement, as full as may be, on the record-book, giving the facts as they occurred, that when the proper inspecting officer makes his annual visit, he may see as well what has been omitted to be done that ought to have been done, and the reasons therefor, as what has actually been done.

"The Lodge having been duly opened, it becomes at once a deliberative assembly for any business that may legitimately come before it. The Master is the presiding officer, and the floor is open, under the restrictions of the by-laws, to any member who may desire to submit any proposition proper for consideration. And here the parliamentary rules apply in all their force.

"I will here quote those rules, substituting the words 'Master' and 'Brother' for *Speaker* and *Member*.

"When the Master is seated in his Chair, every brother is to sit in his place.

"When any brother means to speak, he is to stand up in his place, and address himself, not to the Lodge, or any particular brother, but to the Master, who calls him by his name, that the Lodge may take notice of who it is that speaks.

"When a brother stands up to speak, no question is to be put; but he is to be heard.

"[This rule closes with the words, 'unless the House overrule him.' It is not customary or proper for the Lodge to overrule any brother in debate. If the Master deem the debate irrelevant, he has full power to call the brother to order, and to keep him within the bounds of order, or to silence him in a manner known only to Masons. From the Master's decision there is no appeal to the Lodge.]

"If two or more brethren rise to speak nearly together, the Master determines who was first up, and calls him by name; whereupon he proceeds, unless he voluntarily sits down, and gives way to the other.

"[Here again the House can overrule the Speaker, and decide which Member was first up. But the Lodge cannot overrule the Master.]

"By the parliamentary law, no one may speak more than once, to the same question, on the same day. This is a very wholesome provision, and, unless there be some particular provision in the by-laws touching this point, it would be well for the Master, when he thinks precious time is being wasted in debate, to enforce it. This is a matter, however, that I consider altogether discretionary with the Master, and in which he should always be governed by the peculiar circumstances of the time. Explanation, as to what has been said, is always permitted.

"If the Master rises to speak, the brother standing up must sit down, that he may be first heard.

"No one is to speak impertinently or beside the question, superfluously or tediously.

"No one is to disturb another in his speech by hissing, coughing, spitting, or whispering to another, nor to stand up or interrupt him; nor to pass between the Master and the speaking brother, nor to go across the Lodge-room, nor to walk up and down it.

"If a brother, in debate, use any improper language, any brother may call him to order, if the Master do not; and if there is any dispute as to the language used, it would be well to have the language taken down by the brother calling to order, that the Master may consider it carefully before coming to a decision.

"As the rules of Freemasonry allow no appeal from

the Master to the Lodge, it behooves every Master to make his decisions with great care, and after full consideration; and, although no appeal can be taken, the Master may, before his decision, ask experienced members of the Lodge to aid him with their opinions, and they are bound to respond. The Master may, if he see fit, express an opinion to the Lodge, and ask its advice prior to making his decision.

“Any brother may present a petition to the Lodge, if properly signed and vouched, at the time when petitions are in order, or he may hand it to the Secretary, and have it presented through him. After it is received, it is for the Lodge to determine what is to be done with it. If no question is made by any brother, the petition is referred to the Master as a matter of course; and when reported upon, the report is open to amendment and debate, and to final action by the body to which it is made.

“Upon the presentation of a petition, any brother may raise the question, and, in that case, the Master is bound to put the question: ‘Shall the petition be received?’ If not received, no further action can be had relative to it, and it remains in the hands of the one who presented it, to be disposed of as he thinks proper.

* * * * *

“‘Committees of the Whole’ are out of place in a Masonic body. Lodges can only do business with the *Master* in the Chair; for, let who will preside, he is, while occupying the Chair, *Master*—invested with supreme command, and emphatically ‘governs the Lodge.’ Any committee presupposes a ‘Chairman,’ and no Freemason would feel at home, were he presided over by a ‘Chairman.’

“There is a difference between *accepting* and *adopting*

a report. If nothing is said, it is considered as *accepted* as soon as made. If it closes with resolutions, and the report itself requires no definite legislation, the question is on agreeing to the resolutions. If the report itself embodies legislation, and there are also resolutions attached, the question is on *adopting* the report, and agreeing to the resolutions. If no resolutions are attached, and the report recommends no action, its *acceptance*, either tacitly or by a vote, disposes of it. If it requires action, then a vote must be taken on its adoption, to make it binding. If it is upon a petition for admission, no matter whether favorable or unfavorable, the question is on proceeding to ballot for the candidate, unless a motion is made to dispose of the report in some other manner.* Reports may be recommitted at any time before the final action upon them.

“Motions, in a Masonic body, are governed by precisely the same rules as in a parliamentary body. Any member of the body can make a motion, and it must be seconded by another member, (the presiding officer can second it, if he pleases,) before it is in possession of the body. If in order, of which the presiding officer must be the judge, it is then debatable, or may be put to the question, if no debate is offered. If the presiding officer or any member require it, all motions must be put in writing before being acted upon.

“Resolutions and orders are governed by precisely the same rules as motions; they are often only motions reduced to writing: for instance, a brother may move that the Lodge proceed to ballot for a candidate, or he

* We can imagine no other disposition of such a report, except to lie upon the table temporarily, or to recommit for further examination. Its final disposition must be by ballot, for the petition on which it is based cannot be withdrawn.

may introduce a resolution in writing to do the same thing. Resolutions generally express opinions, and motions may apply to resolutions, as 'a motion to amend,' 'to lie upon the table,' 'to postpone,' etc., but resolutions cannot apply to motions.

"Orders are only used when the body commands, as, '*Ordered*,' that the Secretary do so and so, etc.

"Freemasonry knows no 'previous question,' and no Masonic body should ever tolerate it.

"The Masonic rule should be, that where well-settled parliamentary principles can be properly applied to the action of Masonic bodies, they should always govern; but they should never be introduced where they, in any way, interfere with the established customs or Landmarks of Masonry, or with the high prerogatives of the Master."

To the above we subjoin, for the sake of completeness, the following, by Dr. MACKAY:

When a motion has once been made, and carried in the affirmative or negative, it is in order for any member who voted in the majority to move for a reconsideration thereof at the same communication.

When an amendment is proposed, a member who has already spoken to the main question may again speak to the amendment.

When a blank is to be filled, and various propositions have been made, the question must be taken first on the highest sum or the longest time proposed.

Any member may call for a division of the question, which division will take place.

A motion to lie on the table is not debatable.

A motion to adjourn is unmasonic, and cannot be entertained.

THE FLOOR MEMBERS.

Lodges are composed of ENTERED APPRENTICES, FELLOW CRAFTS, and MASTER MASONS, and the latter may be divided into two classes—affiliated and non-affiliated. The officers are chosen from the affiliated Master Masons, because they alone are in reality members of the Lodge.

ENTERED APPRENTICES.

The profane who seeks admission may be said to be a petitioner; during his initiation, he is a candidate; and when the initiation is completed, he is an Entered Apprentice.

An Entered Apprentice, not being a member, is not required to pay dues, and cannot make any claim upon the Lodge Treasury; nor is his family, should he die before advancement, entitled to claim relief, as in case of a member.

He may visit his own Lodge, whenever opened on the first degree, but he has no voice or vote in the proceedings, nor can he serve on committees or hold office. He cannot, in case of death, be interred with the formalities of the Institution; neither can he be allowed to take part in the procession on such occasions, the Lodge, when convened for that purpose, being always opened on the third degree.

He may apply for the next degree, which may, of course, for any reason, be refused by the Lodge. He is to be examined in open Lodge, opened on the first degree, as to proficiency, and a secret ballot taken, in the Lodge opened on the third degree, and, if rejected, his application is not again to be acted upon, until after his petition shall have been presented at a stated meeting, and has laid over until the next stated meeting.

FELLOW-CRAFTS

Occupy the same relation to a Master Mason that an Entered Apprentice does to a Fellow-Craft. They have the same disabilities as Apprentices, and are entitled to the same immunities.

MASTER MASONS.

Masons of the third degree now constitute the body of the Fraternity. They make up our Lodges, perform their labors, and contribute the means for paying their current expenses, as well as the demands of needy brethren, their widows and orphans. Their duties comprise the various requirements of the Institution, and they are the custodians of the trust bequeathed by the fathers, which, in due time, they will leave to their successors, and thus perpetuate the Institution.

The first right of a Master Mason is that of *membership*, which is of two kinds—*actual* and *honorary*. By actual membership is understood regular affiliation with a Lodge, either as the result of having been initiated, passed, and raised therein, or by acceptance or affiliation, after having been previously a member of some other Lodge. When the third degree has been conferred, the brother becomes a member of the Lodge without further ceremony, and should sign the By-Laws, thus recording his willingness to assume his portion of the duties of Masonry, on condition that he shall be entitled to all the rights and benefits accruing to membership. This is the first method of obtaining membership. The second is, when a Mason desires to change his membership; he withdraws or dimits from his Lodge, and petitions another to receive him into fellowship. This petition takes the usual course; a com-

mittee of investigation is named, and, on their report a ballot is had, which, if favorable, admits the petitioner to membership.

Honorary membership, is the somewhat modern custom of conferring nominal membership on a brother for services rendered the Fraternity in general, or the Lodge in particular. As no brother can be an active member of two Lodges at the same time, (except one be a Lodge under Dispensation,) and as only active members can participate in the transactions of the Lodge so far as to vote, hold office, etc., it follows that honorary membership, when conferred, is but the expression of a compliment, and that the honorary member acquires no positive right whatever. They are generally allowed to participate in discussion, but this is only an act of courtesy rarely denied to any visiting brother, who signifies a wish to be heard.

From the right of membership follows the right to *visit* masonically any regular Lodge. This right is a limited one, and subject to the prerogative of the Master to control the admission of visitors, by withholding that permission without which they can neither pass nor repass.

The right of *avouchment* is an important one, in the exercise of which much caution should be practiced. There are three rules upon this subject, which may be thus stated: 1st. If you have been present in a regular Lodge of Master Masons with the brother for whom you vouch; 2d. If a brother whom you *know* to be a Master Mason introduces you to another *in person*, and says, I have sat with this brother, or have carefully examined him; or, 3d. If you, as one of a committee, or otherwise, have carefully examined a brother, then you may vouch for him, and your avouchment may be accepted by the

Lodge. As a general rule the personal examination of brethren casually meeting should not be accepted, as the great majority may not be competent to properly examine a stranger.

“Every Master has agreed in the most solemn manner that ‘no visitors shall be received in his Lodge without due examination and producing proper vouchers of their having been initiated in a regular Lodge,’ and he will prove faithless to his vow if he allow the somewhat loose system of modern avouchment to prevail under his administration. The simple announcement of ‘Brother so and so vouched for’ is a very frail warrant for the admission of a person we have never seen or heard of before to a participation in our mysteries. We should know who is his sponsor, and on what grounds he assumes that responsibility. While it is the right of every Master Mason in good standing to vouch for another, on proper grounds, it is equally the duty of the Master to be satisfied that this important privilege has not been lightly exercised, before he accepts the voucher. There are so many ways in which the best intentioned brother may be deceived, that there should prevail a wholesome caution in accepting any but the most irrefragible testimony. Thus, the brother who offers to respond for another should know, beyond all question, that the one he vouches for is really a member of the Fraternity, in good standing, and his knowledge must be obtained, not from an ordinary conversation nor a loose and careless inquiry, but from strict trial, due examination, or lawful Masonic information, which the unwritten Landmarks require as prerequisites to avouchment. The sixth subdivision of the sixth of the Ancient Charges provides that—‘You are cautiously to examine a strange brother, in such a

manner as prudence shall direct you, that you may not be imposed upon by an ignorant false-pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.' Nothing can lawfully be taken for granted, nor should shortness of memory be suffered to excuse the filling up of an inconvenient blank. If the would-be-visitor has paid so little heed to his first instructions, or so little attention to the claims of the Fraternity, as to become rusty, he should go where he is known to obtain his information, and be disappointed if he expect to pick it up from an examining brother or committee. In this we would be understood as referring to those important matters that are indispensable, and not to some of the minor details that only a bright Mason could be expected to have at his finger-ends. The particulars of an examination cannot, of course, be detailed here, but we may say, in general terms, that the errors or inadvertencies of the visitor should not be corrected, for that would be giving him the hints we are warned against. With an aged brother, or one who has long been debarred the privileges of the Craft by journeys or sickness, patience should be exercised. If he has ever received the true light, the spark, though dimmed, will eventually brighten up by his own unaided endeavors; and one such trial will always serve to remind him of the necessity of keeping his treasures where he can find them when wanted. But it is not so much from any carelessness in regard to examinations that we have to apprehend danger, as from the uncertain application of what is termed 'lawful information.' The Tiler's voucher is very often an uncertain guide; for among the numbers that pass his guard he may be deceived by great similarity of personal appearance, or from a conviction

that he, having seen the person somewhere, that place must have been in a Lodge; or the Tiler may have known that a person was a member of a Lodge, but not that he had been put under discipline. Other instances might be named, but they will readily suggest themselves to the brethren. Examinations conducted by an inexperienced or unskillful brother can afford no just grounds for an avouchment, because he cannot be supposed to have the ability of detecting error, or the judgment necessary to avoid conveying information which should be withheld. If a brother vouch for another on the ground of having sat with him in Lodge, he should also be able to state positively that it was a Master's Lodge, duly and legally constituted, and not a Lodge of Entered Apprentices or Fellow-Crafts. Written vouchers, though indited by your nearest friend, are of no positive value; they cannot lawfully contain any of those things which it is indispensable the visitor should know, and can afford him no assistance when put to the ordeal of strict examination."*

The right to *Masonic trial by his peers* is to the Mason, as to the citizen, the inviolable safeguard of all his other rights, and it is therefore an unchangeable law that the recognized punishments of Masonry can only be inflicted after a regular trial, during which, and until the final verdict is pronounced by the Lodge, he is entitled to the presumption of innocence, and remains in good standing.

The right of *appeal* to the final adjudication of the Grand Lodge is found in the sixth of the Ancient Charges.

The requisites of an appeal are: 1st. That the appellant shall notify the opposite party of his intention to

* SIMONS.

appeal. 2d. That a copy of all the proceedings in the case, attested by the Secretary and Lodge seal, shall be forwarded to the Grand Lodge without delay. 3d. That the appellant furnish the Grand Lodge, through the Grand Secretary, with a full and clear statement of the grounds of his appeal. 4th. That a copy of this document be furnished to the adverse party; and, 5th. That the appeal be taken within three months after the decision of the Lodge.

Pending the appeal, the brother found guilty must submit to the award of the brethren, so far as the exercise of any of his Masonic rights, save that of appeal, is concerned.

When a Lodge has passed sentence, and, upon appeal, the Grand Lodge reverses the same for irregularity or want of proof, such reversal reinstates the member in his Lodge without further proceedings, unless otherwise ordered by the Grand Lodge.

Appeals from other acts and decisions of the Lodge, besides those relating to trials, are sometimes taken. Appeals from the decision of the Master in the Chair are likewise to be made to the Grand Lodge or Grand Master, usually to the latter. This appeal is the safeguard of the member against any exercise of arbitrary authority by the Master, and the "check" by which he is restrained from the use of his high prerogatives to the injury of the Lodge or the brethren.

The right of *relief*, when in circumstances of destitution and distress, is one of the most ancient and well-established rights of the individual Mason, which, after his death, inures to his widow and children.

The right to *withdraw from membership*, or, as it is technically called, to *dimit*, which is, by the General Regulations, limited as to a "set or number of brethren,"

is an undoubted one, when applied to an individual Mason, and is the right by which, for reasons of his own, he may sever his connection with the Lodge of which he may be a member, and there exists no general law to prevent it, if he shall be clear of the books—shall have paid all indebtedness to the Lodge, and there be no charge against him pending at the time.

Lastly, a Master Mason who dies in good standing has a right to *burial*, with the ancient formalities of the Institution. The earliest authority upon this subject is PRESTON, who says: "No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of a Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow-Crafts or Apprentices are not entitled to the funeral obsequies." In the case of a member who dies in good standing, but without making such request, the funeral honors are generally accorded to his remains at the request of his family or near relatives.

NON-AFFILIATED MASONS.

By non-affiliated Masons is understood those brethren who have received the several degrees of symbolic Masonry, but who are not attached to any Lodge. Certain disabilities are the consequence of non-affiliation, and Masons thus situated are not entitled as a matter of right to any of the ordinary charities of the Lodge, or the honors of the Institution, but their relations to the Fraternity at large are not thereby changed. They remain subject to the general rules and regulations of the Fraternity, and may be tried and punished for an infraction of them by any Lodge within the jurisdiction of which they may happen to be.

THE PENAL CODE.

The reputation and rights of a Mason are sacred, and he is not only entitled to their enjoyment, but has a claim to the assistance and protection of the whole Fraternity in maintaining and enforcing them, and he can, therefore, only be deprived of any of them by the clearest and most indisputable proof, and after being afforded every fair opportunity of establishing his innocence.

The Penal Code of Masonry has three divisions: MASONIC OFFENSES, MASONIC TRIALS, and MASONIC PUNISHMENTS; connected with which is the subject of RESTORATION.

MASONIC OFFENSES.

"A Mason is obliged by his tenure, to obey the moral law," and this may be said to be the key to all the requirements for the conduct of the brethren.

An offense against the moral law is an offense against Masonry; as the Institution, from the very nature of its constitution, is, and can only be, a system of morality. A Mason who indulges in the vices of profane swearing, habitual intoxication, or others that subject him to contempt, and bring shame and disgrace upon the Fraternity represented in his person, or who wilfully violates the solemn sanctions of his covenants, is a Masonic offender.

Some offenses involve much less moral turpitude than others, and are subject to a much less penalty, and in such cases the discipline of the Craft is not to be exercised until the offender has been admonished by the Master or Wardens, as provided in the ninth of the General Regulations. This is an important rule, intended to exhaust the influences of brotherly-love before resorting to sterner proceedings.

Some offenses are so heinous in their nature that to dally with them by remonstrance or admonition would almost be to approve them, and, in such cases, proceedings should be instituted and carried to a conclusion without other than the necessary legal delay.

Violations of Masonic law, such as wilful disobedience of the Constitutions, or of the By-Laws of a Lodge; Masonic intercourse with a clandestine Lodge or Mason, or with a suspended or expelled brother; defrauding a brother Mason; embezzling the funds of a Subordinate or Grand Lodge; violating the unwritten Landmarks; refusing obedience to the lawful commands of a Masonic superior; wilfully neglecting or refusing to obey a summons, are offenses in Masonry subjecting the offender to punishment of greater or less severity, according to the circumstances of each case.

Violating the law of the land is a Masonic offense, and in such a case, charges are to be preferred as though no trial had taken place before the civil tribunal, but all the testimony need not be repeated. The testimony of two brethren present at the civil trial, and who can give the general tenor of the evidence, will ordinarily be sufficient, and where the accused has been convicted of a felony, the official record of the conviction will be sufficient evidence for the prosecution.

A distinction is to be made between felonies and misdemeanors. The former entail personal disgrace and loss of character, while the latter may be the simple neglect of a corporation ordinance. The best of men may be convicted of such an offense without disgrace. Some misdemeanors, such as gaming, etc., are, however, offenses of a grave character, meriting prompt and severe punishment.

Political offenses cannot be made the subject of

Masonic discipline, because Masonry takes no cognizance of political differences. "So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."*

Religious differences are subject to the like rule, for similar reasons.

MASONIC TRIALS.

Trials are to be held in open Lodge. The witnesses may be examined in open Lodge, the Secretary reducing the examination to writing; or, they may be examined by a committee appointed for that purpose, which is the more desirable method of obtaining the testimony.

The object of Masonic trials is to demonstrate the guilt or innocence of the accused, by the testimony of competent witnesses, before an unbiassed tribunal, where everything may be done in a regular and orderly manner, and impartial justice awarded. The accused is entitled to the presumption of innocence till proved guilty, and the accuser to purity of motive and sincerity of purpose.

Trials occur as the result of an accusation against a brother for unmasonic conduct, or in order to determine controversies between Lodges or individuals.

The first step in a trial is the presentation of charges, which must be done in open Lodge, at a stated meeting, by a member in good standing, (usually the Junior

* Ancient Charges, Art. ii.

or may be ordered by the Lodge.
Proceedings 1880, 45

Warden.) Non-affiliated Masons and profanes are not competent to prefer charges.

The charges must be in writing, fully specifying the offense charged, with the time and place of its commission, and must be signed by the accuser, even when presented by the Junior Warden.

The charges are read in open Lodge by the Secretary, and the Lodge decides by vote whether the charges shall be accepted and the accused placed on trial. When decided in the affirmative, a time is fixed for taking the testimony, if it be determined that it shall be done in open Lodge, or a committee is appointed to take and report the same to the Lodge.

The next step is the service of the charges, which is done by the Secretary furnishing a copy certified by the Lodge seal, together with a summons directing the accused to appear at the time fixed by the Lodge, or at a time and place determined upon by the committee, with his witnesses, for the purposes of investigation; which is served personally on him, *or by mail, if he resides within the territorial jurisdiction of the Lodge; if not, then by mail, if his post-office be known; but if he avoids service of process, has absconded, or his post-office be unknown, then it may be done by publication in the newspaper published nearest the locality of the Lodge.*

The time allowed between the service of charges and the trial or taking testimony, varies according to circumstances. If the accused resides within the territorial jurisdiction of the Lodge, ten days are generally deemed sufficient; however, for cause shown, a reasonable delay will always be granted. When the accused resides beyond the territorial jurisdiction of the Lodge, a longer time—twenty, or even thirty days—are allowed.

*to be made the same to him by
Recording 1910.
M. 113. 149.*

*Proc. 1910,
38(43)*

When the summons is disobeyed, or in cases where publication has been made and the accused fails to appear, the Lodge may proceed *ex parte*, and conduct the case as though he was present, or it may punish for contempt.

When the charges are received by the accused, he should make answer to them in writing, either pleading not guilty or admitting a portion and denying others, as he may deem proper. This is done in order to save time, by reducing the facts requiring proof to the narrowest possible limits.

In controversies between Lodges, and between members of different Lodges, the trial is sometimes had in or by the Lodge to which the member belongs, against whom charges are first made. However, in all such cases, as well as those against Masters of Lodges, it is much better that the complaint should be made to the Grand Master, who should select Commissioners from among the Masters and Wardens of neighboring Lodges admittedly free from all bias in the premises. When charges are thus preferred, the Commission make their report to the Grand Master, and his judgment is final, unless an appeal be made to the Grand Lodge, in which event, the accused remains under the effect of the sentence until it is legally reversed. It is competent to make the complaint, in such cases, directly to the Grand Lodge.

At any time before the commencement of the trial, the accused may offer objections to the Commissioners, or the Committee, on the score of bias, which are to be considered by the appointing power.

All the preliminaries having been adjusted, the Lodge meets at the time named in the summons, or the Commission or Committee meet at the time and place named

in the summons, and organize by appointing one of their number Chairman, and a Clerk, who need not necessarily be a Commissioner or Committeeman. The accused is then admitted with his counsel, if he have one. A Master Mason in good standing may act as counsel, but not a profane. The charges and specifications are read, and the case is then open. At this point, any objections to the jurisdiction of the Lodge, to the defective nature of the specifications, or others of like character, as may be thought proper by the accused, may be made in writing, which will be acted upon by the Lodge or Commission, when the trial is before either of these tribunals; and, if before a Committee, it will receive the objections, file and report them to the Lodge, with the testimony and other proceedings. It is always better, however, that all such objections be made in the written answer of the accused to the charges.

The examination of witnesses, one at a time, will now take place, first in behalf of the prosecution, and then for the defence.

Children of tender years, unable to comprehend the solemnity of an obligation, persons of unsound mind, Atheists, persons who have been convicted of infamous crimes, expelled Masons, and persons interested in the result of the trial—that is, persons whose interests would be affected, either favorably or unfavorably, by the result, are incompetent to testify. Masons' wives are not allowed to give testimony on the trial of their husbands, except in cases of personal injury, committed by the husband against the wife. Lodge books and vouchers, and certified extracts therefrom, are competent testimony.

Master Masons in good standing give their testimony

under the sanction of their covenants. Others give their testimony upon their pledge of honor, as judicial oaths cannot be administered in such proceedings. Each party has the right to cross-examine witnesses.

The general rules of evidence, but not all, apply in Masonic trials.

No proof is competent except that which tends to prove or disprove the charges; nothing but the offense laid down in the charges is to be proved or attempted. This is an error into which brethren not accustomed to legal proceedings are most likely to be led.

The questions asked and the answers given by the witnesses, are to be written down *verbatim*; first the direct, and then the cross-examination; and when the deposition is concluded, it should be read over to the witness and signed by him.

Hearsay evidence cannot be admitted. Witnesses must speak from their own knowledge or not at all.

The object of a Masonic trial being to ascertain the exact truth in regard to the charges preferred, no mere technicality should be permitted to influence the decision; if such are insisted upon, they should be noted on the minutes and left to the decision of the appellate tribunal. A Mason accused ought to depend upon an open rebuttal of the accusation, and not upon what are usually termed "legal quibbles."

The evidence having been concluded, and when taken by a committee, it has, with all the proceedings, been reported to the Lodge; the parties concerned may comment thereon before the Lodge. This is, of course, optional with the parties and their counsel.

The Lodge then proceeds to consider the question, "Are the charges sustained?" and if this is decided in

the affirmative, the Lodge proceeds by vote to fix the punishment.

Before proceeding to the voting, however, the accused is directed to retire.

MASONIC PUNISHMENTS.

The Punishments inflicted for Masonic offenses, are: REPRIMAND, EXCLUSION, SUSPENSION, and EXPULSION.

Reprimand is the mildest punishment, and while it can only be inflicted after a regular trial, it is considered rather as an admonition, and as a notice of intention to preserve the dignity of our profession. This punishment should, if possible, be administered by the Master in person; and not only the delinquent, but the brethren generally, should be reminded of the sacred nature of our engagements, and that they cannot be violated with impunity.

Exclusion is administered by the Grand Master in the Grand Lodge, for refusal to submit to the Rules of Order, contumacy to the authority of the Grand Master, or any other conduct not sufficiently heinous to require charges and trial, but too much so to be allowed to pass without notice. The same may be done by the Master, under like circumstances, in a subordinate Lodge, or it may be done by vote of the Lodge.

Suspension, is either *definite* or *indefinite*, and when the former, whether the period be one year or one day, the suspended brother is deprived of all his Masonic rights, except the right to resume his place in the Craft, when the suspension expires. *Indefinite suspension*, while the penalty operates, deprives the brother of all his rights and privileges as effectually as if he had never been initiated. A motion to remove an indefinite suspension, may be made at any stated meeting, after the

promulgation of the sentence, notice thereof having been given and entered on the minutes at a previous stated meeting, and notice thereof having also been given to all the resident members.

Expulsion is the highest penalty known to the Masonic Code, and when inflicted, absolutely severs all connection between the brother and the Fraternity, and hence is called Masonic death. This penalty, when pronounced by a Lodge, is final and conclusive, unless appeal be taken, and is then conditional until affirmed by the Grand Lodge. The family of an expelled Mason is deprived of all claim upon the assistance and protection of the Fraternity. Expulsion should not be inflicted until after serious deliberation, and when it seems manifest that the presence of the offender will produce greater evil, than the good to be effected by his reformation, even if this be deemed possible.

A majority of the members of the Lodge present, may suspend or expel, all the resident members of the Lodge having been notified.

Suspension or Expulsion, when inflicted by the authority of Symbolic Masonry, debars the brother thus dealt with from all the rights of the higher Orders. The same penalties, however, when inflicted by the higher Orders, do not affect his standing in the Lodge.

RESTORATION.

By Restoration is meant that act of grace or pardon extended to a repentant offender after sentence, and it should not be confounded with Reinstatement, when, on appeal, the proceedings in the lower tribunal have been reversed.

When, after trial and appeal to the Grand Lodge, the sentence has been confirmed, and the accused

indefinitely suspended or expelled, the Grand Lodge may restore the individual to the general rights and privileges of Masonry, but not to membership in any Lodge, the reserved right of Lodges to decide who shall and who shall not be admitted to membership, preventing any such action on the part of the Grand Lodge. But if, on appeal, the sentence shall be reversed for irregularity or want of proof, then the sentence goes for nothing, and the member continues in the standing he enjoyed before the charges were preferred.

Definite suspension requires no restoration, for when the period of the suspension expires by its own limitation, the brother assumes, without any action of the Lodge, all the rights and privileges of which he had, for the time, been deprived.

When a Lodge restores a brother indefinitely suspended or expelled, it re-admits him to membership.

A majority of the members present at a stated meeting may restore a brother indefinitely suspended, notice to all the resident members having been given.

Restoration from expulsion requires previous proposal, notice to resident members, and a unanimous vote of all the members present at a stated meeting, because the sentence of expulsion is an absolute severance of all connection between the individual and the Fraternity, which being restored by the vote, the same unanimity is required as upon the application of a profane for initiation, or of a non-affiliated Mason for membership.

THE GRAND LODGE.

Grand Lodges, as now constituted, are of modern growth, engrafted on the original stock at the revival of Masonry in 1717. It is true, that the Assembly in the city of York, in 926, at which the Gothic Constitutions were adopted, and others held at subsequent periods, have been termed "Grand Lodges," but they were only conventions or assemblies, having no resemblance to a modern Grand Lodge.

"Previous to 1717, an annual assembly and feast was held, at which all the brethren who saw fit were present, and at which, when required, a Grand Master was elected; but these meetings fell into decay until, on the accession of GEORGE I., the Masons in London resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. Accordingly, on St. JOHN the Baptist's Day, 1717, in the third year of the reign of King GEORGE I., the assembly and feast were held, when the oldest Master Mason, and the Master of a Lodge, having taken the Chair, a list of proper candidates for the office of Grand Master was produced, and the brethren, by a great majority of hands, elected Mr. ANTHONY SAYER Grand Master of Masons for the ensuing year, who was forthwith invested by the oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly who paid him homage."* This was the beginning of the Grand Lodge of England. At this meeting it was agreed, among other things, "that the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons, convened in certain places, and that every Lodge to be hereafter convened,

* PRESTON.

except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant, no Lodge should hereafter be deemed regular or constitutional."

In this manner a central authority or government for the Fraternity was established, to which was entrusted the superintendence of the Craft, and the making of laws for its observance, and the maintenance of its ancient Landmarks; it having been also agreed "that no law, rule, or regulation, to be thereafter made or passed in the Grand Lodge, should encroach on any Landmark which was at that time established as the standard of Masonic government."

The Grand Lodge, thus inaugurated, underwent in a short time various modifications. Many new Lodges being formed, a general attendance of the brethren was found impracticable, and the present system of representation by the Masters and Wardens was established.

The right to confer the three degrees was ceded to the Lodges, and the Grand Lodge became what it is now—the supreme tribunal and Legislature of the Craft within its jurisdiction. The first Grand Lodge was established by the concurrent action of the brethren of the four old Lodges, acting as individuals; but when matters had been adjusted to their satisfaction, they considered their attendance for the future unnecessary, and, like the other Lodges, trusted to their Masters and Wardens. It is now held that no Grand Lodge can be established without the concurrence of three or more regular Lodges, acting through their Masters and Wardens.

POWERS OF A GRAND LODGE.

A Grand Lodge is a body of Masons in whom is vested the government and superintendence of the Fraternity within its territorial jurisdiction, and is primarily composed of its Grand Officers and the Masters and Wardens, or their proxies, of the several subordinate Lodges under its jurisdiction. It is supreme in the exercise of all powers not reserved to the Lodges. It cannot, however, make or pass any regulation in derogation of the Ancient Landmarks.

The powers of a Grand Lodge are: LEGISLATIVE, JUDICIAL, and EXECUTIVE.

The Legislative powers of a Grand Lodge extend to all matters relating to the Craft, not reserved to the Lodges. In the exercise of this power, the Grand Lodge may enact a Constitution and Regulations for its own and the government of the Fraternity it represents, not retroactive in their operation. It may levy a tax on its subordinates, for the purpose of defraying its necessary expenses. It may grant Charters or Dispensations to new Lodges, and enact laws for their better regulation and convenience. It may establish a uniform mode of Work and Lectures, not inconsistent with the Ancient Landmarks. It may hear and determine all appeals, memorials, or petitions that may be presented in proper form.

“The Legislative power of the Grand Lodge is the one which, from its nature and the habits of our people, is, in this country, most likely to be abused; nay, the one that is already responsible for much evil. The tendency to over-legislate, common to all deliberative bodies, is becoming more apparent every year, and conservative men already foresee troubles arising in the future from

this source. Nor can it be doubted, that the original intention of the founders of the Grand Lodge system—the objects they sought to attain by yielding a portion of their rights—have been, and are constantly being, overstepped; that the reserved rights of the Lodges are being gradually encroached upon, and the powers of the Grand Lodge correspondingly increased. The result may be easily divined, and will manifest itself—as it has already done in some instances—in the assertion of a claim to sole and supreme authority in all matters relating to the Craft. It is the duty of the brethren at large to counteract this evil tendency, and maintain their reserved rights intact by a more careful scrutiny of Grand Lodge doings, and by instructing their representatives so that they shall, when in Grand Lodge, represent their constituents rather than themselves. There is also a minor evil growing out of excessive legislation, which is simply annoying to the brethren without producing any benefit to the Institution. We refer to the mania for making laws and regulations on every conceivable topic, nine-tenths of which ought reasonably to be left to the discretion of Lodges, and the interference with which tends to exasperate them, and sets their wits at work to discover some means by which the rule may be evaded.”*

The Judicial powers of a Grand Lodge, are: original and appellate. Original judicial power is exercised by the Grand Lodge in the trial of any of its officers for malfeasance in office, in the settlement of controversies between Lodges, or individual members of different Lodges, or in the trial of the Master of a Lodge. It may also assume original jurisdiction by increasing the penalty in cases brought before it by appeal, and in the

* SIMONS.

forfeiture or revocation of the Charters of Lodges, after due trial. Its judicial powers are, however, most frequently exercised in the decision of appeals, by individual members of the Fraternity, from the action of Lodges or decisions of Masters, and the decisions of the Grand Lodge in such cases are final and binding.

The Executive powers of a Grand Lodge are those in the exercise of which it administers the laws and enforces its own decisions. The executive power of a Grand Lodge is, in a great degree, entrusted to the Grand Master, and exercised by him during the recess.

The Jurisdictional rights of the Grand Lodge do not extend beyond the boundary of the State, except in a State or Territory where there may be no Grand Lodge.

THE GRAND OFFICERS.

The officers of the Grand Lodge consist of—

The GRAND MASTER, (whose style is *Most Worshipful*,)

DEPUTY GRAND MASTER,

SENIOR GRAND WARDEN,

JUNIOR GRAND WARDEN,

GRAND TREASURER,

GRAND SECRETARY,

GRAND CHAPLAIN,

(All of whom are styled *Right Worshipful*,)

SENIOR GRAND DEACON,

JUNIOR GRAND DEACON,

GRAND MARSHAL,

GRAND SWORD BEARER,

GRAND STEWARD,

GRAND PURSUIVANT,

GRAND TILER,

(Who are styled *Worshipful*.)

THE GRAND MASTER.

The office of Grand Master, with its powers and prerogatives, remain intact whatever may become of the individual, who, for the time being, may be their custodian, and the acts of a Grand Master survive his term of office, and pass to his successor to be maintained or reversed as may be determined by him. This office has always existed. The Fraternity has always been governed by a chief officer styled a Grand Master. His office is not a creation of the Ancient Charges and Regulations, nor of any modern Constitution. While his prerogatives are in some things beyond any control but that of the Landmarks, it is not so in all, because, since the formation of Grand Lodges, the government of those bodies, and of the Fraternity under their control, is founded on written Constitutions, which the Grand Master, like every other Mason under his jurisdiction, is bound to observe and respect, and at his installation he enters into a solemn engagement that he will do so, and waives to that extent his unlimited prerogatives.

An appeal from the decision of the Grand Master, either while presiding in Grand Lodge, or made during the recess, may be taken to and determined by the Grand Lodge. The Grand Lodge also has the power to exercise discipline over the Grand Master, and may try, and suspend, or expel him. Whatever may have been the original powers of the Grand Master, they are now in some things subject to the provisions of the Grand Lodge constitution and legislation, and the Grand Master accepts office upon condition that he will enforce the laws and execute the legislative acts of the Grand Lodge, and that he will discharge the duties of his office under the authority thereof.

Some of the powers belonging to the Grand Master are in themselves Landmarks—not subject to legislation,—and while even these have, to a considerable extent, yielded to the force of public opinion, the following are given as his prerogatives:

1. To convene the Grand Lodge at any time he may deem proper. This is the same power exercised by a Master of a Lodge, and is subject to the same restrictions, and such others as may be prescribed in the Grand Lodge constitution.

2. To preside at all meetings of the Grand Lodge.

3. To summon any Lodge in the jurisdiction; to preside therein, and to require an account of its doings.

4. To grant his letters of Dispensation for the formation of new Lodges, under such restrictions as may be provided in the Constitution and Regulations of the Grand Lodge.

5. To constitute new Lodges and instal their officers, when a Charter has been issued by order of the Grand Lodge.

6. To arrest the Charter of a Lodge, or to suspend the Master or any of the officers from the functions of their stations until the succeeding annual meeting of the Grand Lodge.

7. The right to make Masons at sight, under the restrictions prescribed in the Landmarks. While this is an inherent prerogative, it is one which is seldom exercised, and one that will gradually cease to be practiced altogether by the growing force of opinion, which is rapidly arriving at the conclusion that there should be but one entrance to the fold, and that all aspirants should pass through it in like manner, and under similar restrictions.

8. The power to heal irregularly-made Masons.

9. The right of appointment of such officers as are not made elective by the Constitution of the Grand Lodge, or that may not be appointed by the action of the Grand Lodge. He also appoints the committees, and representatives near other Grand Lodges, when not otherwise provided.

10. He may summon any Grand Officer before him, require an account of his doings, and, for cause, suspend him from the functions of his office. *

11. In case of a tie, the Grand Master gives the casting vote, except in the election of officers.

From the foregoing it will be seen that the powers of a Grand Master are not absolute; that even those which are indisputably his, are seldom exercised except in obedience to the Regulations of the Grand Lodge, and that as he is the first Mason in his jurisdiction, so should he be the most prompt in his obedience to the laws which he administers.

THE DEPUTY GRAND MASTER.

The office of Deputy Grand Master is a creation of the General Regulations of 1721, previous to which time there does not appear to have been such an officer. He is the immediate assistant of the Grand Master, and his lawful successor when, from any cause, the Grand Master is unable to act. He has no powers but such as are specially conferred upon him by the Constitution and Regulations of the Grand Lodge.

THE GRAND WARDENS.

The duties of a Grand Warden are similar to those of a Warden of a Subordinate Lodge. They are next in rank and dignity to the Deputy Grand Master, and succeed, in order of seniority to the duties of the Grand

Master, in the absence of the superior officers, retaining, however, their respective stations, unless all the superior officers be absent. They are entitled to the right of presiding in Subordinate Lodges when they are present in company with the Grand Master, and they form part of his Cabinet, or Council.

THE GRAND TREASURER.

The duties of this officer are strictly financial, and are very fully defined in the General Regulations. He takes charge of all the property, funds and vouchers of the Grand Lodge, pays all orders properly drawn; is required to give bonds for the faithful performance of his duties, etc.

THE GRAND SECRETARY.

“This office was first created in 1723, and has grown in importance with the vast proportions assumed by the Society, till now it is at once a post of distinction and a laborious charge upon its incumbent. Its duties are of such a responsible nature, that none but men of education and refinement should accept its honors, or be elected to the discharge of its duties. As the amanuensis of the Grand Lodge, the Grand Secretary is brought into contact with brethren from all parts of the globe, and should be able, by his urbanity and courtesy, to convey a favorable impression of the body he represents. He not only issues summons for all meetings of the Grand Lodge and its committees, but is bound to attend them, with his books, when required, in order that he may impart information and take a careful record of the proceedings, to be read for information at subsequent meetings, and to be preserved in the archives for future reference. The returns of all Subordinate Lodges are made to him, and he is, in most

jurisdictions, required to keep a correct registry of their members. He is to receive, duly file, and safely keep all papers and documents of the Grand Lodge; to sign and certify all instruments emanating from it; to receive and keep a proper account of all moneys of the Grand Lodge, and pay them over to the Grand Treasurer, and to report annually to his Grand Lodge a detailed account of his acts. In addition to his clerical duties, he is frequently—in this country—the Chairman of the Committee on Foreign Correspondence, and is charged with the Correspondence of the Grand Lodge, under direction of the Grand Master. In the important, and often delicate questions that are treated in this correspondence, great tact and discrimination are required, and the mental calibre of the officer is here put to its severest test. Though but limited discretion is given the Grand Secretary in recording the official transactions of the Grand Lodge, which, being presented in the form of written resolutions, reports, etc., he has little more to do than to arrange in the order of their presentation, he may, and ought, by a proper use of the material that passes through his hands, prepare and preserve a history of the great Masonic events of his day that should have the quality of correctness and the value of being official.

“This office comes nearest a life-tenure of any connected with our Grand Lodges, the same brother being generally continued in it, by successive reflections, as long as he chooses to serve.”*

THE GRAND CHAPLAIN.

This office is of modern origin, the first Grand Chaplain having been appointed in 1775. It is a graceful

* SIMONS.

tribute to that religious principle which underlies the Institution. His duty is to conduct the religious ceremonies of the Grand Lodge in its usual assemblies, and on occasions of public ceremony.

THE OTHER GRAND OFFICERS.

The duties of the other Officers are such as may be prescribed by the usages and customs of the Fraternity, and the Constitution and Regulations of the Grand Lodge, and need not be specially enumerated.

THE GRAND LECTURER.

"In the earlier days of Masonry on the American continent, it was usual to appoint a number of brethren in each Grand Lodge jurisdiction, under the title of 'Grand Visitors,' who were employed in journeying about the State, visiting the Lodges, examining their work, instructing them when required, and attending to such other business connected with the welfare of the Craft as might be confided to them by the Grand Lodge or Grand Master; but, with the increase of Lodges and Masons, the labor has been divided, the 'work' being placed in charge of Grand Lecturers, and the other business in that of District Deputy Grand Masters. The present idea of a Grand Lecturer seems to be, that he shall have the quality of being able to recite the words of the ritual with undeviating accuracy as often as may be required, which point being reached, nothing further is looked for by the Craft, and rarely, if ever, offered by the Lecturer. For this state of affairs, the Grand Lecturers are not to be held responsible; they are appointed to comply with a certain demand, and they do it; but it is to be regretted that public sentiment should have been so viciously educated, and that

the formal repetition of set phrases should have come to be considered of such vital importance to Masonry, to the exclusion, in too many instances, of higher and nobler themes—to the making of the paths that lead to the Temple of greater importance than all the glorious arcana within its precincts. Masonry is a science, and, as such, appeals to men of intelligence and education, and offers a sure reward to the industrious seeker after its hidden mysteries; but such men will not and cannot be hampered by the mere words in which the formulas of initiation shall be communicated or explained; nor will they consent to fritter away precious time in chasing the shadows of verbiage when they can be better employed in pursuit of solid attainments, of which our system offers such an abundance. We have, then, no hesitation in saying that we have seen with sincere regret the special efforts made within a few years to bend the energies of the Craft to the attainment of uniformity in the ritual—a chimera as unsubstantial as the visions of the night; that, so far from producing the desired end, has but resulted in the estrangement of brethren, in differences among the workmen on different parts of the building, in the intrusion of crude ideas hatched in the brains of unlettered men—always presented, however, as the ancient work; in short, in making confusion worse confounded, and substituting the exercise of the lips for the legitimate work of the brain. That the Grand Lodge is the lawful custodian of the work, we freely admit, and that it should always endeavor to maintain the essentials of the ritual in the simple quaintness of the fathers, we acknowledge, but we can see in this no reason why a legitimate duty should be made the vehicle of an attempt to force all men to

think and see alike, or to assert an equality of intellect where the Great Architect has refused so to make men; much less can it be made the apology for secret combinations in behalf of particular systems, by the introduction of which it is hoped not only to make individual instructors always use the same identical words, but to reduce the general mind to a certain line, from which it shall never swerve to the right or left by the breadth of a hair. Yet we have witnessed within a few years a combined, systematic, and secret attempt to displace the authority of Grand Lodges in this particular, and substitute one set of words for another; and we have seen, too, that it has given rise to more heart-burnings, ill blood, and unmasonic demonstrations, than anything that has been sought to be fixed upon the Institution since its introduction into this country. And the men, too, who are most ardent in this work, are generally those who scarcely know that Masonry has a history, a philosophy, or a literature; who are innocently unaware that the 'work' which secures their admiration and commands their zeal, is but one of the variations that have been made from time to time since the days of the great innovator PRESTON, and those of his imitator and still greater innovator, WEBB. The original degrees of Masonry have been so buried under the multiplied additions of ritualists, for the last hundred years, that the Masons of the present day, choose what system they will, cannot hope to approach the simplicity of the original. Why, then, devote our time and attention to mere words? Why quarrel about A, B, or C's work, when we know that neither of them is anything more than a new version of an old story, and that not one of them is in truth the true work practiced so recently as 1717? Let us rather seek to retain the essential fea-

tures of the ritual, with less regard for the mere words in which our ideas may be conveyed, or at least without making the power of machine-like repetition the test of Masonic perfection.

“From these premises the reader will easily arrive at the conclusion that a Grand Lecturer should be something more than a ritualist; that he should be able to instruct the brethren not only in the forms and ceremonies of the several degrees, but in the hidden meaning of the symbols; that, having led them through the courts of the Temple, he should be able to put aside the vail that conceals the inner mysteries, and direct their investigations to higher and nobler themes.

“When such are the qualifications required of Grand Lecturers, and they prepare themselves accordingly, a brighter day will dawn upon Masonry, and its disciples will have arrived one stage nearer the accomplishment of its mission.”*

* “Principles of Masonic Jurisprudence.”—SIMONS.

MASONIC CALENDAR.

Freemasons, in affixing dates to their official documents, never make use of the common Calendar, or Vulgar Era, but have one peculiar to themselves, which varies in the different Rites.

Masons of the York and French Rites—that is to say, the Masons of England, Scotland, Ireland, France, Germany, and America—date from the creation of the world, calling it “*Anno Lucis*,” which they abbreviate A. L., signifying *in the Year of Light*. This they do, not because they believe Freemasonry to be coeval with the Creation, but with a symbolic reference to the Light of Masonry, dating the year 1866 as A. L. 5866.

In the Scotch Rite, the era also begins from the date of the Creation; but Masons of that Rite, using the Jewish chronology, would call the year 1866 A. M., or *Anno Mundi*, (*in the year of the world*,) 5626.

The Masons of the Rite of Mizraim, which is practiced in France, adopt the chronology of Archbishop USHER, and, adding four years to the usual computation of the age of the world, would make the year 1866 A. L. 5870.

Royal Arch Masons commence their era with the year in which ZERUBBABEL began to build the second Temple, which was 530 years before CHRIST. Their style for the year 1866 is, therefore, A. Inv.; that is, *Anno Inventionis*, or, in the year of the Discovery, 2396.

Royal and Select Masters very often make use of the common Masonic date, *Anno Lucis*; but, properly, they should date from the year in which SOLOMON'S Temple was completed, and their style would then be *Anno*

Depositionis, or, *in the Year of the Deposit*, and they would date the year 1866 as 2866.

Knights Templar use the era of the organization of their Order in 1118. Their style for the year 1866 is A. O., *Anno Ordinis*, or, *in the Year of the Order*, 748.

For convenience of reference, the rules for discovering these different dates are subjoined.

1. *To find the Ancient Craft date.*—Add 4000 to the vulgar era. Thus, 1866 and 4000, are 5866.

2. *To find the date of the Scotch Rite.*—Add 3760 to the vulgar era. Thus, 1866 and 3760, are 5626. After September, add one year more.

3. *To find the date of Royal Arch Masonry.*—Add 530 to the vulgar era. Thus, 530 and 1866 are 2396.

4. *To find the Royal and Select Masters' date.*—Add 1000 to the vulgar era. Thus, 1000 and 1866 are 2866.

5. *To find the Knights Templar date.*—Subtract 1118 from the vulgar era. Thus, 1118 from 1866 is 748.

The following will show, in one view, the date of the year 1866, in all the branches of the Order:

Year of the Lord, A. D. 1866—Vulgar Era.

Year of Light, A. L. 5866—Ancient Craft Masonry.

Year of the World, A. M. 5626—Scotch Rite.

Year of the Discovery, A. I. 2396—Royal Arch Masonry.

Year of Deposit, A. Dep. 2866—Royal and Select Masters.

Year of the Order, A. O. 748—Knights Templar.

FREEMASONRY IN TENNESSEE.

Previous to the 27th December, 1813, the Lodges in the State of Tennessee were held under Charters from the Grand Lodge of North Carolina, with the exception of one in Davidson county, which was held under the authority of the Grand Lodge of Kentucky.

Pursuant to a resolution of Hiram Lodge, No. 7, and unanimously adopted by the several Lodges in the State of Tennessee, proposing a Convention of Ancient York Masons at Knoxville, on the first Monday in December, 1811, for the purpose of establishing a Grand Lodge, delegates appeared from the following Lodges, viz: Tennessee Lodge, No. 2; Greeneville, No. 3; Newport, No. 4; Overton, No. 5; King Solomon, No. 6; and Hiram, No. 7: when the Rev. Brother STEPHEN BROOKS, was appointed Chairman, and Brother JOHN A. ROGERS, Secretary.

The following resolutions were then offered and unanimously adopted:

Resolved, That in the opinion of this Convention, the number of Lodges of Ancient York Masons in this State, as well as the state of society, require the formation of a Grand Lodge within the same, for the better regulation and extension of the Craft.

Resolved, That in the opinion of this Convention, that for constituting a Grand Lodge, it will be necessary for the Masters, Past Masters and Wardens of the different Lodges, or delegates to be by the said Lodges appointed, to meet in Convention at Knoxville, on the

second Monday in August next, for the purpose of forming a Constitution and By-laws for the government of the Grand Lodge of Tennessee, to elect officers thereof, and further to do whatever may be necessary for its operation.

Resolved, As the opinion of this Convention, that all Master Masons working under the jurisdiction of the Grand Lodge of North Carolina in this State, be admitted for the purpose of giving their aid and assistance, at the time of forming a Constitution for the government of the Grand Lodge in the State of Tennessee, the object of which is to obtain the benefit of all the light that can be thrown on so important a subject, notwithstanding such brethren may not be entitled to vote on such occasions.

Resolved, That a committee be appointed for the purpose of drawing up an address to the Grand Lodge of North Carolina, soliciting their assent to the establishment of a Grand Lodge in this State; and that said committee draft a letter to be directed to Brother ROBERT WILLIAMS, requesting him to lay said address, together with the proceedings of this Convention, before the Grand Lodge; and in all things relative thereto, to give us his aid and assistance, so far as he may deem it correct.

Agreeably to the foregoing resolutions, a committee was appointed, who reported a letter and address, which being read and approved, were signed by the Chairman and Secretary.

The Convention then adjourned to meet on the 10th of August, 1812, at which time a letter was received from the Most Worshipful ROBERT WILLIAMS, Grand Master of the Grand Lodge of North Carolina, in answer to the above-mentioned communications, which was

read, and in pursuance of the request contained in said letter, it was agreed to postpone the further consideration of the establishment of a Grand Lodge, until after the next meeting of the Grand Lodge of North Carolina, and until such time as the Lodges of this State may agree upon.

In October, A. L. 5813, a communication was received from the Grand Master of North Carolina, directing the Lodges in this State to assemble either collectively or by their representatives, in the town of Knoxville, on the 27th December, 1813, to constitute the Grand Lodge of Tennessee. Delegates from Tennessee Lodge, No. 2; Greeneville, No. 3; Newport, No. 4; Overton, No. 5; King Solomon, No. 6; Hiram, No. 7; Cumberland, No. 8; and Western Star, No. 9, accordingly assembled at Knoxville on the day appointed.

The Convention being duly organized, a Charter, or deed of relinquishment, from the Grand Lodge of North Carolina, bearing date the 30th September, 1813, was presented. By this instrument the Grand Lodge of North Carolina relinquished all authority and jurisdiction over the several Lodges in the State of Tennessee, and assented to the erection of the Grand Lodge of Tennessee.

A committee was appointed to report a Constitution and By-laws, for the government of the Grand Lodge, who retired, and after some time, reported a Constitution and By-laws, which were read, adopted and signed by the members on behalf of their respective Lodges.

MASONIC FORMULAS

Petition for a New Lodge.

To the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee.

The undersigned petitioners, being Free and Accepted Master Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—That they are desirous of forming a new Lodge, to be located at _____, in the County of _____, and State of Tennessee, to be named _____ Lodge, No. _____. Said location is _____ miles from _____, the location of _____ Lodge, No. _____, the nearest Lodge, and _____ miles from _____, the location of _____ Lodge, No. _____, the next nearest Lodge. (As at present situated the petitioners are practically deprived of the privileges of Lodge membership, because of their remoteness from existing Lodges, and the difficulties in attending on account of the condition of the roads, etc.)

They have secured the use of a suitable building in which to hold their meetings.

They therefore pray for a Dispensation to empower them to assemble as a regular Lodge, to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order, and the Regulations of the Grand Lodge.

They have nominated and do recommend Brother A B to be the first Master, Brother C D to be the first Senior Warden, and Brother E F to be the first Junior Warden of said Lodge.

If the prayer of this petition shall be granted, they promise a strict conformity to the Edicts of the Grand Lodge of Tennessee, and the Constitution and laws thereof.

_____, Tenn., _____, 18—.

RECOMMENDATION.

_____ Lodge, No. —, _____, Tenn., _____, 18—. At a stated meeting of _____ Lodge, No. —, held at its Lodge-room, in _____, on the — day of _____, 18—, the foregoing petition for the formation of a new Lodge at _____, in _____ County, was presented and considered, whereupon it was resolved:

That in the opinion of this Lodge good reasons exist for the organization of a Lodge at this time at that place, and the same is hereby recommended by this Lodge. It is hereby certified that said petitioners are Master Masons of good moral character, and the brethren recommended as officers of said Lodge are capable of conferring correctly the three degrees of Symbolic Masonry.

The proposed location of said Lodge is — miles from the location of this Lodge.

By order of _____ Lodge, No. —, _____ W. M.
[L.S.]

Attest:
_____, *Secretary.*

CERTIFICATE OF MASTER.

I, _____, Worshipful Master of _____ Lodge, No. —, do hereby certify that I have examined Brothers A B, C D, and E F, the Master and Wardens recommended in the foregoing petition, in the work and lectures of the first three degrees of Masonry, and that I find that they are fully capable to confer the three degrees correctly.

_____ W. M.
[L.S.]

Attest:
_____, *Secretary.*

Petitioners for new Lodges should consult the Constitution and Edicts of the Grand Lodge, particularly Sec. 2, Art. 6 of the Constitution, and carefully conform to the requirements of the Grand Lodge. That portion of the foregoing form of petition included in parentheses should be varied according to circumstances. In cases submitted for the action of the Grand Master, the petition should be addressed to him instead of the Grand Lodge, and the recommendation and certificates of the Masters of the *two nearest* Lodges obtained, in the form given above.

Dispensation for New Lodge.*Sit Lux et Lux Fuit.**To all whom it may concern:*

Know Ye, That I, ———, Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, having received a petition from a constitutional number of Brethren, who have been properly vouched for as Master Masons in good standing, setting forth, that having the prosperity of the Craft at heart, they are desirous of establishing a new Lodge at ———, under our Masonic jurisdiction, and requesting a Dispensation for the same; and,

WHEREAS, There appears good and sufficient cause for granting the prayer of the said Petition, I do, therefore, by virtue of the power in me vested by the Ancient Constitution of the Order, grant this Dispensation, empowering Brother A B to act as Worshipful Master, Brother C D to act as Senior Warden, and Brother E F to act as Junior Warden of a Lodge to be held under our jurisdiction, at ———, in the County of ———, by the name of ——— Lodge, No. ———.

And the said Brethren and their associates are authorized to *Enter, Pass, and Raise* Free Masons, according to the Ancient Constitution of the Order, the customs and usages of the Craft, and the Rules and Regulations of the Most Worshipful Grand Lodge of Tennessee, and not otherwise.

This Dispensation shall continue of force until the next Annual Communication of the Grand Lodge, unless revoked by the M. W. Grand Master, or the authority of the Grand Lodge.

[L.S.]

Given under my hand, and the Seal of the Grand Lodge, at Nashville, this—— day of ———, A. D. 18—, A. L. 58—, ———, *Grand Master.*

Attest:

———, *Grand Secretary.*

Charter.*Sit Lux et Lux Fuit.*

The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee,

The Most Worshipful —, Grand Master,
The Right Worshipful —, Deputy Grand Master,
The Right Worshipful —, Senior Grand Warden,
The Right Worshipful —, Junior Grand Warden,

do, by these Presents, appoint, authorize and empower our worthy Brother A B to be the Worshipful Master; our worthy Brother C D to be the Senior Warden; and our worthy Brother E F to be the Junior Warden, of a Lodge of Free and Accepted Masons, to be by virtue hereof, constituted, formed, and held in —, County of —, which Lodge shall be distinguished by the name and style of — Lodge, No. —; and the said Worshipful Master and Wardens, and their successors in office, are hereby respectively authorized and directed, by and with the consent and assistance of a quorum of the members of the said Lodge, duly summoned and present upon such occasion, to elect and install the officers of the said Lodge, as vacancies happen, in manner and form as is or may be prescribed by the Constitution and Regulations of this Grand Lodge.

And further, the said Lodge is hereby invested with full power and authority to assemble upon proper and lawful occasions, to make Masons and to admit members, as also to do and perform all and every such acts and things appertaining to the Craft, as have been and ought to be done, for the honor and advantage thereof, conforming in all their proceedings to the Constitution and Regulations of this Grand Lodge; otherwise, this Warrant or Charter, and the powers thereby granted, to cease, and be of no further effect.

L.S.]

Given under our hands, and the Seal of
the Grand Lodge, in the City of Nash-
ville, this — day of —, A. D.
18—, A. L. 58—.

————— *Grand Secretary.*

Power to Constitute a Lodge.

To all whom it may concern:

WHEREAS, The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, at its last Annual Communication, empowered by Charter, duly and regularly issued, Brothers A B, Master, and C D and E F, Senior and Junior Wardens, and their successors, to assemble as a regular Lodge, by the name of — Lodge, No. —, and ancient Masonic usage requiring that the same should be duly constituted;

Now, therefore, I, ———, Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, reposing especial trust and confidence in the Masonic skill and ability of our Worshipful Brother, ———, Past Master of ——— Lodge, No. ———, do authorize and empower him, being unable to attend in person, to constitute in form the Brethren named in said Charter into a regular Lodge, to be known and hailed by the name aforesaid, and to install the officers elect, agreeably to the ancient forms and customs of the Craft.

Given under my hand, this — day of ———, A. L. 58—.
—————, *Grand Master.*

Dispensation to Elect Officers.

To all whom it may concern:

WHEREAS, I have received information that the office of ———, in ——— Lodge, No. ———, has become vacant, by reason of ———, and it is represented to me that it is important to the interests of Freemasonry that said office shall be duly filled, to supply said vacancy;

Now, Know Ye that I, ———, Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, in pursuance of the power in me vested as Grand Master, as aforesaid, do hereby authorize and empower said Lodge to proceed to fill said vacancy, by the election of some brother to serve until the next regular election of officers, first giving — days' notice of the stated meeting at which said election is to take place, so that the members of said Lodge may be duly notified thereof.

Given under my hand, this — day of ———, A. L. 58—.
—————, *Grand Master.*

Power to Dedicate a Masonic Hall.

To all whom it may concern:

WHEREAS, ——— Lodge, No. ———, in ———, has prepared and furnished a room, in which the members thereof desire to hold their meetings in future, and it is meet and proper that the same should be dedicated to Masonic uses, with fit and appropriate ceremonies;

Now, Know Ye that I, ———, Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, reposing especial trust and

confidence in the Masonic skill and ability of our Worshipful Brother, ———, Past Master of ——— Lodge, No. —, do nominate and appoint him, being unable to attend in person, to dedicate the same, according to the ancient usages of the Craft.

Given under my hand, this — day of —, A. L. 58—. —, Grand Master.

Application for Initiation.

———, (Date) ———, 18—.

To the Worshipful Master, Wardens and Members of ———
Lodge, No. —, Free and Accepted Masons:

The subscriber respectfully represents that, entertaining a favorable opinion of your Ancient and Honorable Institution, he is desirous of being admitted a member thereof, if found worthy. He has read and approves your By-laws. He has not before made a similar application, and been rejected by any Lodge. His place of residence is ———. His age, — years. His occupation, ———.

A—— B——.

Recommended by

C—— D——,
E—— F——.

If the applicant has ever been rejected, he must so state in the application, giving the name and location of the Lodge rejecting him, and the date thereof, as nearly as possible.

Application for Affiliation.

———, (Date) ———, 18—.

To the Worshipful Master, Wardens and Brethren of ———
Lodge, No. —, Free and Accepted Masons:

The undersigned, a Master Mason, late a member of ——— Lodge, No. —, under the jurisdiction of the M. W. Grand Lodge of ———, respectfully applies for affiliation in your Lodge.

A—— B——.

Recommended by

C—— D——,
E—— F——.

Lodge Certificate.

*To all Free and Accepted Masons on the Face of the Globe,
Greeting:*

We, the Master and Wardens of _____ Lodge, No. _____, Free and Accepted Masons, constituted under a Charter from the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, do certify that our Worthy Brother, _____, has been regularly initiated an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason, and is distinguished for his zeal and fidelity to the Craft. We do, therefore, recommend that he be received and acknowledged as such by all Free and Accepted Freemasons wheresoever dispersed.

In testimony whereof, we have granted him this certificate, under our hands and the seal of the Lodge (having first caused our worthy Brother to sign his name in the margin), this _____ day of _____, A. D., 18—, A. L. 58—.

[L. S.]

_____, W. M.
_____, S. W.
_____, J. W.

Attest:

_____, *Secretary.*

This is to certify that _____ Lodge, No. _____, is a regularly constituted Lodge, working under the jurisdiction of the M. W. Grand Lodge of Tennessee.

Nashville, _____, A. L. 58—.

[L. S.]

_____, *Grand Secretary.*

Grand Lodge Diploma.

To all whom it may concern:

The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee, by these presents doth testify and declare that our Brother, _____, who has signed his name in the margin hereof, is a regular Master Mason of _____ Lodge, No. —, as appears from the certificate of the said Lodge, held under our jurisdiction, at _____, in the County of _____, State of Tennessee, in the United States of America.

IN TESTIMONY WHEREOF, We have caused the seal of said Grand Lodge to be hereunto affixed, and the Grand Secretary to subscribe the same, at the city of Nashville, this _____ day of _____, A. D. 18—, A. L. 58—.

[L. S.]

_____, *Grand Secretary.*

Dimit.

To all whom it may concern:

——— Lodge, No. —, acknowledging the jurisdiction of the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee.

This certifies that Brother ———, whose name appears in the margin hereof, is a Master Mason in this Lodge, and having expressed a desire to withdraw his membership, and having paid all his dues to date, this Dimit is granted him by order of said Lodge.

IN TESTIMONY WHEREOF, We subscribe our names hereto,
[L. S.] and affix the seal of said Lodge, this — day
of —, A. D. 18—, A. L. 58—.

———, W. M.

Attest:

———, *Secretary.*

Proxy.

To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee:

Be it known that I, ———, W. M. of ——— Lodge, No. —, not being able to attend the next Communication of the Grand Lodge, to be held on the — day of — next, do hereby nominate, constitute and appoint our Brother, ———, a member of said Lodge, No. —, to appear at said Communication in my stead, and upon all subjects relative to the Craft in general, and to said Lodge, No. —, in particular, to act and do for me and said Lodge as fully and completely as if I were personally present.

Given under my hand and the seal of said Lodge, this — day of —, A. D. 18—, A. L. 58—.

[L. S.]

———, W. M.

Attest:

———, *Secretary.*

Credentials of Representative of a Lodge.

To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee:

WHEREAS, The Worshipful Master and Wardens of ——— Lodge, No. —, being unable to attend the next Communication of the Grand Lodge, to be held on the — day of —

next, have declined to appoint proxies to represent them therein;

This is to certify that, at a meeting of said Lodge, on the — day of —, A. L. 58—, our Brother, —, a member thereof, was duly elected our Representative in the Grand Lodge, and then and there to do every act and thing necessary in our behalf, agreeably to the Constitutions of the Order and the Rules and Regulations of the Grand Lodge, as fully and completely as our said officers could do if personally present.

IN TESTIMONY WHEREOF, We have hereunto subscribed our
[L. S.] names, and affixed the seal of said Lodge
this — day of —, A. L. 58—. —, W. M.

Attest:

—, Secretary.

Form for Keeping Lodge Minutes.

—, TENN., —, A. D. 18—, A. L. 58—. }
MASONIC HALL, }
Stated meeting — Lodge, No. .

PRESENT.

W———, Worshipful Master.

Brother —, Senior Warden.

Brother —, Junior Warden.

Brother —, Treasurer.

Brother —, Secretary.

Brother —, Senior Deacon.

Brother —, Junior Deacon.

Brother —, Tyler.

(Inserting in same manner other officers, if there be any.)

Members—Brothers —, —, —, —.

Visitors—Brother —, of — Lodge, No. —, State of —.

The Lodge was opened on the first degree, in due form.

Brother —, an Entered Apprentice, was examined as to his proficiency in that degree.

The Lodge was then closed, and opened on the second degree, in due form.

Brother —, a Fellow Craft, was examined as to his proficiency in that degree.

The Lodge was then closed, and opened on the third degree, in due form.

The minutes of the last stated and the intervening called meeting were read and approved.

The petition of Brother — for the second degree, and of Brother — for the third degree, were presented.

A petition for initiation from ———, residence, ———, age, ———, and occupation, ———, recommended by Brothers ——— and ———, was presented, and referred to a committee of investigation, consisting of Brothers ———, ——— and ———.

The Committee of Investigation upon the petition for initiation of Mr. ———, submitted a *favorable* report.

Ballots were had upon the following petitions:

Brother ———, for the second degree, who was duly elected.

Brother ———, for the third degree, who was duly elected.

Mr. ———, for initiation, who was duly elected.

Mr. ———, for initiation, who was rejected.

Brother ——— offered the following resolution, which was adopted:

Resolved, That, etc.

The Lodge proceeded to the consideration of unfinished business, whereupon the motion pending for the adoption of the following resolution was carried:

Resolved, That, etc.

On motion, the following accounts were allowed, and the Treasurer ordered to pay the same:

——— for ———,	-----	\$
——— for ———,	-----	
		\$

The Lodge was called from labor to refreshment, and opened on the first degree in due form.

Mr. ———, who had been duly elected to receive the same, was prepared, introduced, and initiated an Entered Apprentice in due form, receiving the lectures pertaining thereto.

The Lodge was then closed, and opened on the second degree in due form.

Brother ———, who had been duly elected to receive the same, was prepared, introduced, and passed to the degree of Fellow Craft in due form, receiving the lectures pertaining thereto.

The Lodge was then closed, and the Lodge called from refreshment to labor on the third degree in due form.

Brother ———, who had been duly elected to receive the same, was prepared, introduced, and raised to the sublime degree of Master Mason in due form, receiving the lectures pertaining thereto.

RECEIPTS.

Brother	———	, for first degree.....	\$——.
“	———	, for second degree.....	\$——.
“	———	, for third degree.....	\$——.
“	———	, for dues.....	\$——.
			\$——.

No further business appearing, the Lodge was closed in due form.

_____, *Secretary*. _____, *W. M.*

The foregoing form should be varied, of course, as circumstances require. E. A. and F. C.'s Lodges should not be opened at stated meetings, unless there is something to be done in those Lodges.

Trials and Appeals.

CHARGE.

To the Worshipful Master, Wardens, and Brethren of _____ Lodge, No. —.

Brother A B, a Master Mason and member of this Lodge, is hereby charged with *immoral and unmasonic conduct*.

First Specification. That the said A B, on the — day of —, 18—, at —, in the County of —, was in a state of intoxication from the use of spirituous liquors, in violation of his duty as a Mason, and to the scandal and disgrace of the Masonic Fraternity.

Second Specification. That the said A B, on the — day of —, 18—, at —, in the County of —, and at various other times and places, in the year 18—, was intoxicated with spirituous liquors, although admonished therefor by the Master and Wardens of this Lodge, in violation of his duty as a Mason, to the great scandal and disgrace of the Fraternity; and it is hereby demanded that the said A B be dealt with therefor, according to Masonic law and usage.

C — D —.

_____ (Date) —, 18—.

This form must be varied according to the facts of each particular case. It is of great importance, and in some cases absolutely necessary, that the *time, place, and circumstances* constituting the offense should be given with precision and accuracy. This form may be used in all that class of cases which may be investigated by subordinate Lodges. When the charge is presented, which must be done in open Lodge, the question is upon its reception, which being agreed to, it then devolves upon the Lodge to determine whether the testimony will be heard in open Lodge, or taken by a Special Committee appointed for that purpose. When this is determined, the facts should be stated on the minutes, and it then becomes the duty of the Secretary immediately to serve the accused with a copy of the charges and specifications, accompanied by a notice.

NOTICE.

Brother A B:

The within (or foregoing) is a copy of the charges preferred against you, at a meeting of _____ Lodge, No. —, held on the — day of —, 18—, and said Lodge will proceed to hear the testimony and act upon said charges at a meeting thereof, to be held on the — day of —, 18—, (or a Special Committee, consisting of Brothers E F, G H, and I J, has been appointed to take the testimony. Said committee will meet for that purpose at —, on the — day of —, 18—.) _____, *Secretary*.

At the time appointed to take the testimony the accused, if he desires to do so, should appear and first file his answer to the charge, and then proceed to the taking of the testimony. The accused, either by himself or counsel (the latter must be a Mason), has the right to cross-examine witnesses introduced by the opposite party, and also, when the accuser is through with the testimony in support of the charges, to introduce witnesses in his defense, the opposite party having the right to cross-examine. The accused may, if he prefer, file the answer with the Secretary before the time fixed for taking testimony.

ANSWER.

A B, in person, denies the charges made against him, and every matter and thing contained in the several specifications of the same, and demands trial thereon. A — B —.

The answer will vary, of course, according to the facts. One specification may be admitted and another denied, or all of them may be admitted, and matters set up in extenuation or excuse. Assuming that the answer is a denial, the next step, unless the witnesses are in attendance at the request of the parties, is to issue, at the request of both parties, process to secure the attendance of the witnesses. The Lodge, or Committee, should fix the times of meetings, and meet at such times as will secure a prompt investigation of the matter, and at the same time not require such haste as may do injustice to any.

SUMMONS FOR WITNESS.

To Brother —:

You are hereby summoned and required to attend as a witness before _____ Lodge, No. —, at a meeting to be held at its Lodge-room, on the — day of —, 18—, (or before a Special Committee of _____ Lodge, No. —, appointed to take testimony, at a meeting to be held by said committee, at —, on — day of —, 18—,) then and

there to testify as to charges preferred against Brother A B, and this you will in no wise omit.

———, W. M.

——— (Date) ———, 18—.

This may be made to answer for several witnesses by inserting their names, and adding the words "and each of you" after the words "you." This summons can only be used, of course, for Masons. Others attend, if at all, before a committee, and at their option.

At each meeting of the Lodge (or the committee) the Secretary of the Lodge, or the Secretary of the committee, and at its first meeting it should select a Chairman and Secretary, should keep accurate and full minutes of all that transpires on the trial. All motions, exceptions to the competency of testimony, or to the ruling of the Master or the committee, should be fully and accurately stated, and the testimony reduced to writing in the exact language of the witness as nearly as may be.

When the testimony is closed on both sides, if taken before a committee, a report should be made to the Lodge by the committee. This report should be filed with the Secretary a sufficient time in advance of a stated meeting, to enable him to cause to be summoned all the resident members of the Lodge to attend at the next stated meeting. The trial may take place at a special meeting called by the Master for that purpose, but the resident members must be notified of the time and place, and summoned to attend.

REPORT OF COMMITTEE.

*To the Worshipful Master, Wardens, and Brethren of ———
Lodge, No. —, Free and Accepted Masons:*

The committee appointed to take testimony upon the charges preferred against Brother A B by Brother C D has attended to the duty assigned, and submits herewith, as a part of this report, full minutes of the action of the committee, as well as the testimony taken.

——— (Date) — — —, 18—.

E——	F——,	} Committee.
G——	H——,	
I——	J——,	

When this report is submitted to the Lodge, or the testimony is closed, when taken before the Lodge, the parties concerned may comment thereon. This, of course, is optional. Before proceeding to vote the accused should retire.

The Lodge then proceeds to consider the matter in the following manner:

"Are the charges sustained?" is the first question, and if decided in the affirmative, the Lodge then proceeds, by vote, to fix the punishment. This is done by putting the question:

1st. "Shall the accused be expelled?" If this is decided in the negative;

2d. "Shall the accused be indefinitely suspended?" If this is decided in the negative;

3d. "Shall the accused be definitely suspended?" If this is decided in the affirmative, then, on motion, the time should be fixed by vote; but if decided in the negative;

4th. "Shall the accused be reprimanded?" Which, of course, the other questions having been negatived, will be decided in the affirmative, the charges having been sustained, and this being the lightest punishment which can be inflicted. It would be error for a Lodge to sustain the charges, and then refuse to inflict any punishment.

When the matter is disposed of by the Lodge, the Secretary should at once give notice thereof to the accused.

NOTICE OF JUDGMENT.

To Brother A B:

Take notice, that the foregoing is a copy of the action of _____ Lodge, No. —, upon the charges preferred against you by Brother C D, as the same appears of record on the minutes of the Lodge. ———, *Secretary.*

Either party may, within three months from the date of the action of the Lodge, appeal to the Grand Lodge. Notice of the appeal should be given within that time, and the appeal, giving the grounds relied upon, must be filed with the Secretary of the Lodge within thirty days after notice of appeal, and a copy of the notice and appeal forwarded to the Grand Secretary.

NOTICE OF APPEAL.

To _____, Secretary of _____ Lodge, No. —, Free and Accepted Masons:

Take notice, that I shall bring an appeal from the action of said Lodge, on the — day of —, 18—, in passing sentence of — on me, to the M. W. Grand Lodge of the State of Tennessee, on the grounds to be stated in my appeal. ——— (Date) ———. 18—. A — B —.

APPEAL.

To the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee:

The undersigned hereby appeals to you from the decision of

_____ Lodge, No. —, made on the — day of —, 18—, in passing sentence of — on him, and he specifies the following as the ground of his appeal:

1st. That _____
 _____ (Date) —, 18—. A— B—.

When the appeal is filed with the Secretary, the Lodge should cause an answer thereto to be prepared and furnished with the transcript.

ANSWER TO APPEAL.

_____ Lodge, No. —, answers the appeal of A B, and says:

That _____
 _____, *W. M.*
 _____ (Date) —, 18—.

[L.S.]

Attest:

_____, *Secretary.*

The Secretary of the Lodge, in the preparation of a transcript, should be very careful to give fully and exactly all that transpired on the trial, giving full copies, never, unless ordered by the Lodge as to some particular document used, sending up original papers. The transcript should be made in a plain legible handwriting, and fastened at top of paper, and the Secretary should, under the seal of the Lodge, certify to the correctness of the transcript.

CERTIFICATE TO TRANSCRIPT.

I, _____, Secretary of _____ Lodge, No. —, Free and Accepted Masons, do certify that the foregoing is a full, true, and perfect transcript of all the records and proceedings had by and before said Lodge upon the charges preferred by C D against A B, as the same appear upon the minutes of said Lodge, and on file in the archives thereof.

IN TESTIMONY WHEREOF, I hereto subscribe my name, and affix the Seal of said Lodge, this — day
 [L.S.] of —, A. D. 18—, A. L. 58—.
 _____, *Secretary.*

Secretaries of Lodges should examine with great care the Edicts and Regulations of the Grand Lodge upon the subject of trials and appeals, and should strictly conform thereto, varying the foregoing forms as circumstances may require, in order to comply with the requirements of the Grand Lodge.

Trials by Commissioners.

When charges are preferred against a Lodge, or against the Worshipful Master of a Lodge, and in all cases over which the Grand Lodge has original jurisdiction, the charges should be addressed to the Grand Lodge or the M. W. Grand Master. When this is done a Commission, consisting of three or more Past Masters, is appointed to take the testimony and investigate and decide upon the charges, and also what punishment shall be inflicted. The action of the Commissioners is final, unless an appeal be taken to the Grand Master or to the Grand Lodge. When the Grand Master acts upon an appeal taken to him directly, an appeal lies from his action to the Grand Lodge, which is the ultimate authority in all such matters. The forms already given should be pursued in such cases, with the variations required by the circumstances.

Petition for Restoration.

*To the Worshipful Master, Wardens and Brethren of ———
Lodge, No. —.*

The undersigned respectfully represents that, on the — day of —, 18—, he was, by the judgment and sentence of said Lodge, expelled (or indefinitely suspended) from the rights and privileges of Masonry, and from membership in said Lodge.

For the following reasons (here state them) he prays to be restored to the rights and privileges of which he was thus deprived, and promises, if his prayer shall be granted, to conform to the legal conditions of his restoration.

—— (Date) —, 18—.

A— B—.

Widow's Certificate.

—— Lodge, No. —, Free and Accepted Masons, held
at —, in — County, State of —.

To all whom it may concern:

Know ye, that Mrs. —, whose name is written in the margin, in her own handwriting, is the widow of our beloved Brother —, who was a Master Mason, and a member of this Lodge, in good standing at the time of his death. As

such we commend her to the care and protection of the whole Fraternity.

[L.S.]

Given under our hands, and the Seal of
the Lodge, this — day of ————,
A. D. 18—.

———— W. M.
———— S. W.
———— J. W.

———— Secretary.

This is to certify that ———— Lodge, No. —, is a legally
constituted Lodge, working under a Charter granted by the
M. W. Grand Lodge of ————.

———— (Date) ————, 18—.

[L.S.]

— — — — Grand Secretary.

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